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DEDICATED

TO THE SPIRIT OF THE LATE PRINCE-CONSORT,

"ALBERT THE GOOD:"

A Prince,—

THE MEMORY OF WHOSE SOCIAL AND CHRISTIAN VIRTUES,

PUBLIC ACTS OF PHILANTHROPY,

GENEROUS LOVE OF HIS ADOPTED COUNTRY,

AND ANXIETY FOR THE PROGRESS OF DIVINE TRUTH,

IS THE COMMON PROPERTY OF

HER BEREAVED MAJESTY QUEEN VICTORIA'S

LOYAL AND LOVING SUBJECTS.

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"ECCE AGNUS DEI!"

OR,

CHRISTIANITY WITHOUT MYSTERY.

111514

"Ζητειτε δε πρωτον την βασιλειαν του Θεου και την δικαιοσυνην αυτου."—Matt. vi. 33.

LONDON:
LONGMANS, GREEN, & CO.

1868.

PREFACE.

As a Bible Student, the Author has from his early years experienced, in common perhaps with many others of his class, the unsatisfactory character of "Bible Commentaries," hardly ever being able to find in any of them a conclusive answer to a serious difficulty. May not this be accounted for by the writers having commenced their labours with mistaken views of the Being and Character of the Almighty, and moulded the Scriptures to suit such views, unconscious that they were looking through a perverted medium? All Commentaries written upon this principle, no matter how voluminous, nor what pains, time, and learning may have been expended upon them (and some are marvels in this respect), are comparatively useless and often misleading.

Contrasted with these, a "Key" to the principles by which the Bible is to be understood, coupled with some illustrations from familiar portions of the Divine Word, might seem to be acceptable at the present juncture, if only one could be found willing, to some extent able, and withal bold enough, to undertake the work. The author has made the attempt at least in the love of truth, and on behalf of all

parties. He humbly commends it to the perusal of the Highest Person in the realm as of the meanest of her subjects; above all, to those who minister in holy things; and particularly to the "*Houses of Convocation*" of the clergy, in whose hands, under favourable circumstances, authoritative declarations of doctrine might safely be left.

To Congregational, Wesleyan, Baptist, Friends', and other "Conferences," he submits it, as offering to them a *clue* of escape out of the innumerable and labyrinthine difficulties of *doctrinal* teaching with which their sects abound; as well as out of the irregularities and contradictions in *practical* Christianity with which their various systems are powerless to cope.

It is his honest contribution to his country's need at this critical period of her trial.

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INTRODUCTION.

THE publication, from time to time, of "Essays and Reviews," of "Ecce Homo," of "Ecce Deus" (by two separate authors), of the recent "Charges" of some bishops to their clergy, and of "A Plea for Toleration in the Church of England" (being a letter to Dr. Pusey by the Rev. W. J. E. Bennett, M.A., Vicar of Frome), suggested the idea, not of replying to *them*, but of drawing the public mind to the consideration of the facts of *apostolic faith* as the best means of counteracting their effects, so far as those might be prejudicial to divine truth. But time rolled on until the appearance of the "Pastoral Letter of the Bishops" (assembled at the Pan-Anglican Synod on the 28th of September, 1867), addressed to the "Faithful in Christ Jesus, the Priests and Deacons and lay members of the Church of Christ, in communion with the Anglican branch of the Church Catholic," which pointed to the necessity of correcting the unscriptural doctrine set forth in one of its clauses,—that the Son of God died *to reconcile His Father to sinners* by becoming a sacrifice for that purpose.

In that letter appears the following passage :—

"Build yourselves up, therefore, beloved, in your most holy faith; grow in grace, and in the knowledge and love of Jesus Christ our

Lord. Show forth before all men by your faith, self-denial, purity, and godly conversation, as well as by your labours for the people amongst whom God hath so widely spread you, and by the setting forth of His gospel to the unbelievers and the heathen, that ye are indeed the servants of Him who died for us *to reconcile His Father to us*, and to be a sacrifice for the sins of the whole world."

"Ecce Homo" we learn to have been published simply "as a fragment"; no theological questions are therein discussed, and the author has declared that "Christ, as the creator of modern theology, will make the subject of another volume." It may be that in the unquiet state of the Christian churches, when creeds are freely considered, and the authority of councils questioned, the author of "Ecce Homo" has preferred to publish what might have been his second volume first. Yet it would have seemed more reasonable that one writing for public edification should have begun by laying a good foundation-stone upon which to raise his superstructure.

The two volumes appearing under the title of "Ecce Deus" are apparently by Nonconformists, and therefore simply, in great part, altogether mistaken in their views.

The Church as yet has administered no antidote to the defective or erroneous teaching in these and kindred productions; yet that some such should go forth to the people is generally admitted. The Church is moving but not progressing; and some of her highest dignitaries—her greatest authorities—are smiling upon her retrogressive action; even discussing the possibility of her union with the Roman and Greek Churches!

In such a crisis, then, would it not be wise to ascertain afresh the nature of *Anglican* faith and practice

prior to their contamination with Romish errors, and to bring back the Church's doctrines to primitive and apostolic purity? Before increasing light, with more Biblical knowledge and enlarged powers, historical and literary, for understanding the divine word, fanciful human theories, unsupported by Scripture, must give way; and the great doctrines of REDEMPTION — the atonement, propitiation, justification, and sanctification —scripturally explained to an inquiring, educated, and prepared people, can surely be shown to be neither *unintelligible* nor *incomprehensible*, but in perfect harmony with our moral sense and the plain reading of the word of God.

The scholar, whilst studying the Scriptures in their original tongues, is struck with remarkable and pointed mistranslations, made, perhaps, in all honesty by the translators, but evidently calculated to support foregone conclusions, neither suggested nor justified by the text. The process of correcting these errors would throw light on divine things in general, and specially tend to remove those obstacles which prevent the appropriation of the light that *is* always shining. Well-disposed but timid Christians, who are afraid of revision (not knowing, as they say, whither it might lead), are putting up with difficulties rather than meddle with a system which they have compelled themselves to accept, and which they fancy that they comprehend and can approve. Others, however, of a very different mould, who know the "truth as it is in Jesus," who ardently love it, who feel its power, and see it stamped with the impress of the divine and eternal, whilst they do not court, still less do they fear, the charge of any adversary; for they have the courage and confidence which

the clear perception of that truth ought always to inspire. Sectarians, who make special professions of *dissent from prevailing errors*, one might hope would readily accept reformed and pure doctrines of Christianity; as it is they certainly do not illustrate "the unity of the faith in the bonds of peace." Partly from ignorance no doubt it is, and perhaps partly from the fact of their minds being so generally engrossed with what they deem the unjust privileges of the "Church," that they separate from her upon no grand doctrinal principle, and so *carry with them* whatever errors of dogmatic interpretation and teaching the Church herself may hold.

Whenever, therefore, the period for the needed reformation of doctrine may arrive, such reformation will have to come from the *Church herself*—the repository of the national faith.

Some prelates speak as if they thought that the Church had, three hundred years ago, culminated in doctrinal perfection, and that the State had then made a "perpetual covenant with her that nothing should be again disturbed." What says the Bishop of Oxford in his Charge to the clergy of his diocese in December, 1866? "The compact is not that she shall be the State's instrument for teaching what the State shall from time to time approve; but the teacher *for* the State of that which she has already convinced the State *is* the truth." Hence, being entrusted with divine truth, the Church should lead the State by taking the Bible for a guide and God at His word, and *so* teach as to harmonize with what the Scriptures declare, and with what our heavenly Father, as our Creator, Redeemer, and Sanctifier, predicates of Himself, and which His

intelligent and obedient people are not only bound to consider, but gladly to embrace. If the gospel popularly preached in our day were in sooth the gospel of Jesus Christ,—the same "glorious gospel of the blessed God" that Paul preached with power,—the same that won its thousands of converts on the day of Pentecost,—the same which was first preached in this island,—would not the results be transcendently different? Do men *now* gather grapes of thorns? Would *that* gospel have looked, not only without protest, but with positive approbation, upon some of the very worst and yet readily removable sources and systems of evil of which history contains any record? If the Anglican Church be scriptural, as we believe, as an instrument it cannot but be *fitted* for the defence and propagation of that truth which consists in the *true knowledge of Christ*, and which is the only key to the doctrines He taught. By a revised and corrected translation, then, of the revealed word, mediæval errors would be detected and dismissed, the foundations of Popery would be sapped, and all its unseemly imitations discarded as counterfeit and tinsel. Present divisions could no longer exist, because the ground whereupon they stand would be cut away. This and much more, it is conceived, would be realized by the clear and satisfactory settlement of the great questions in divinity,—Who is Christ? For what end came He into the world? And by what means shall His object be effected? Innumerable difficulties would be reconciled by their solution, and the Lord Jesus become the true and adorable centre of His Church. Those who love Him would "be built up into one body in the Lord," and enabled to see Him as their "Alpha and Omega" to the praise of His

glory. The author desires to keep strictly to the word of God, and, with a strong bias in favour of the necessity of reform in the doctrines of "our Church," feels protected in the position he has taken up by the liberal language of her *sixth Article*:—

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

After a long experience in the cause of philanthropy and religion without the realization of much good, a conviction was wrought in the mind of the author that there must be something radically wrong or imperfect in the general teaching, or in those to whom it was addressed, or both. With an unfeigned respect for the truths of the Bible as the word of God, he had long felt that some of the leading doctrines of the day were untenable, and that they stood rather upon "tradition" and the "Fathers" than upon scriptural foundation.

Without the aid of tradition and the Fathers, Romanism was a myth, and with *them* a congeries of the incongruous and incredible. And without the same helps the doctrines of Nonconformists were equally ill-based. The "Church" was standing on a broad foundation which made the truth possible within her pale.

With regard to the mass of the people who had *to be taught*, the writer discovered an *inaptitude* amounting to absolute *incapacity* for the reception of scriptural truth. The state of their minds was such as to make them both *unwilling* and *unable* to examine for them-

selves the principles of divine realities; and inasmuch as the doctrines propounded to the judgment were contradictory and sometimes absurd, they could not be accepted by even a sound-minded man without the aid of a faith said to be obtainable by prayer, and which would enable the recipients of it to *believe* in the *incredible*, and to view the *impossible* as *easy*. Under such circumstances of "*credo quia impossibile*," or believing in the impossible, religion, except in external form, was hardly to be found.

Further investigation of the Bible showed that this state of things was not unprecedented. The *Jews* had rejected and perverted truth from the same cause. *Drunkenness* had demoralized both priests and people; and God had warned them that "wine and strong drink" must be abandoned in all matters connected with His service and worship; because, except upon *these* conditions, they *would not* and *could not* "put difference between holy and unholy, and between unclean and clean, nor teach the children of Israel the statutes which HE had spoken unto them by the hand of Moses" (Lev. x. 9, 10).

Such misrepresentation of divine truth and perversion of the national mind, all tending to dishonour God and degrade the people, persuaded to an attempt to exhibit such truth more in accordance with the Bible, and to direct with greater clearness the mind of the nation.

National sobriety seemed imperatively needful as a preserver of *national intelligence*, as well as a condition of the reception of spiritual truth; allusion will therefore be expected and be made to the *national* sin of DRUNKENNESS, and to its only efficient REMEDY.

The Bible has not been examined with reference to what are called "authorities," but to itself, "comparing spiritual things with spiritual;" and because, when giving to a portion of Scripture a meaning somewhat different from the one generally accepted, it often happens that a number of other misunderstood texts *are paraded* in support of the original misconception, it has been deemed best and most to the purpose *to take certain familiar passages*, and to endeavour to bring them into harmony with one another, and with what is conceived to be the teaching and character of Christ himself. This plan has been adopted as the burden of the work, and will dispense with the adduction of any proof of the "authenticity or inspiration" of the divine word: because, the best evidences of those qualities being to be found within the Word itself, permeated as it is with truth and wisdom, love and goodness, such Word must (no matter through what instrumentalities it has come) have proceeded *essentially* from God himself, — THE UNERRING TRUTH, and of whom Christ is the self-evident embodiment.

Many of the errors in the world, especially those associated with philosophical materialism, appear to be but *reactions* from the errors of the Church. The false orthodoxy of theological sects having misrepresented because it has misunderstood *Christianity* and the Bible, the *reason* of mankind naturally protests against the incredible and often contradictory dogmas which are authoritatively declared to be sound doctrines. It is conceived that if patiently examined, the genuine truth of Holy Scripture will not be found obnoxious to the charges preferred by the sceptic;

but will be capable of a perfect vindication on the ground of reason and science.

From the honest, however mistaken dissentient, whether in the Church or the world, we would demand only one concession,—that in view of the many variations of Christian creeds on the one hand, and of human philosophies on the other, there is a *possibility* that your or our particular interpretation of the word or the works of God *may be* erroneous. A starting principle of this modest nature is surely not too much to ask from the reader; and this granted, everything afterwards will be a question of, for the most part, internal *evidence*, and not at all of *authority*.

Our desire is to *explain* Scripture, so that the truth may be seen and consequently felt.

We ask for no implicit or blind faith, because we are convinced that, for the truth to be *operative*, it must be *understood*. We have and can have no faith in the *unintelligible*. What is revealed is the "comprehensible,"—therefore, the rational; with what is *un*revealed we have nothing to do. Hence, every one who assumes to teach is bound to explain himself; to fall back upon "*mysteries*" is to stand self-condemned, as attempting an imposition upon the weakness and credulity of mankind. We know the old method of parrying our truism,—"We believe that the grass grows, but we do not know how it grows." The answer is curt and conclusive,—"Neither do we *believe how* it grows; so that *faith* and *understanding* are here co-extensive."

The gospel, like nature, is a revelation of *facts*—bearing upon our relation to God and the invisible world. It gives us no information as to the meta

physical groundwork underlying these facts, and demands *no faith* from us on such topics. And in the facts declared, of which certainly the chief is "THE INCARNATION," what is there that is incredible to reason?

How God dwells in Christ in all "the fulness of the Godhead bodily," is not otherwise a matter of faith to the Christian, than *how* God dwells in nature is a matter of faith to the pantheist. *How* "God in Christ" is the Head and Author of the "new creation" is *no more* a matter of faith, than *how* God the Father is the source and energy of the natural creation, which is constantly developed before our eyes. The invisible *nexus* — the *modus operandi* — does not concern us at all, but the *fact* does; and to deny the fact, or the possibility of the fact, on the ground of some *incomprehensibility* behind or beneath it, is to betray an utter ignorance of the essential facts of life, of nature, and even of reason. It is to object to Christianity what, if applied to nature, would authorize us to ignore every form of *creation* itself. It may be observed, in answer to the shallow and carping rationalism of the "Colenso school," that perhaps the profoundest intellect and the greatest logician that the world has seen (since the era of the Stagyrite),* . . . . . the German Hegel, saw nothing *irrational* in the doctrines of the Christian faith, miracles included.† The reason was, that the difficulties, which a *little* thinking suggested, were solvable, and, in fact, resolved, by his *profound* and *progressive* thought.

In contrast with this towering genius of philosophy,

* Aristotle.

† *Vide* Schwegler's "History of Philosophy," translated by Dr. J. H. Stirling, the author of "The Secret of Hegel."

look at the wretched solution of a kindred problem which is given by one who certainly and derservedly stands at the head of the Materialistic Philosophy of our country—Mr. J. S. MILL. The problem is—What is matter? He admits that the *impressions* produced on us by matter, viz., "sensations," are subjective phenomena, not external reality; and after an elaborate, but of course defective analysis, he comes to the conclusion that "matter is the permanent *possibility* of sensation." Now this is not only to miss the mark, and leave the problem unsolved, but it is to plunge into gross absurdity.

Nothing can be more foolish than to make the *real cause* of sensation, and the concrete "matter" which is *assumed* to be the cause, into a "*possibility*" (or abstraction); and a possibility which is explainable only as a *capacity* of the *subject* to be affected by the *object* you are called upon to explain. His attempted solution of the doctrine of causation—that of "*invariable* antecedent and consequent"—is equally inane. The solution given as to the first matter identifies the possibility of the occurrence of a *fact* (sensation), with the *reality* behind it; and the solution given to the second—causation, makes it to consist in one of its own *relations* or properties (invariableness).

Our suggestion to the materialist is, that when the *secret* of the reality, alike of matter and mind, is impenetrable by either the sceptic or the theologian—while the existence of their groundwork is conceded, there is *no room* for denying the *facts* of revelation, simply because they involve the *existence* of things, which, explainable in themselves, are yet *inexplicable* in the ground of their being.

The acknowledgment of the great leading facts of the existence of God, and the manifestation of Himself in Christ, is the needed "key" wherewith to unlock the "claims of the Bible and of science" (*Rev. F. D. Maurice*); and to lead to the unclouded perception that the BIBLE, except where erroneously transcribed, or ignorantly translated or misapprehended, harmonizes with the nature and character of God himself; so that *science and scientific inquirers* may have the freest scope, whilst those who accept the revelation stand as upon a rock; humbly confident that every fact discovered and every statement made, whether relating to the "origin of man," the "Deluge," or any other subject, when viewed and understood respectively, in its figurative, symbolical, historical, or spiritual sense, will find no contradiction in the divine word, but a happy and complete confirmation. And the confession of the same leading facts must, it is conceived, suffice to put the author of "Ecce Homo" under the necessity of supplementing his remarkable and interesting work with evidences and teaching of the DIVINITY of Christ.

The author of papers on "Ecce Homo" in *Good Words* (*Mr. W. E. Gladstone, M.P.*) may learn from the same source, that we need not to be any longer "*traditioners, taking our religious belief from the catechism, the schoolmaster, or the preacher;*" but that each one may go for himself to Him who saith, "I am the beginning and the end; I will give unto him that is athirst of the fountain of the water of life freely."

Undeniably, the axiom will have to be ultimately granted, that the God who has revealed Himself in Christ, the Saviour, is the *God of all truth;* before

whom error, ignorance, and misunderstanding, or apparent discrepancy will have to bow, and belief in whom the *facts* of science, the more multiplied they are in number, and the deeper and intenser in character, the more they will confirm, testifying to the wisdom and lovingkindness of Him who, in the exercise of these powers, CREATED the world, and in its fallen and depraved condition became its REDEEMER.

Whilst the spirit of the writer is far from combative he will receive with all readiness fair and Christian criticisms, and endeavour in due time to reply to them; but his object has been rather to *uncover truth* which has been hid, and to give to the *common mind* a clear view of the Lord Jesus Christ.

It is devoutly hoped that intelligent and anxious inquirers after the Saviour will be, in some measure, assisted to find Him; and that others who have confessed Him only doubtingly may be assured of His saving love.

Doubtless the imperfections of the work will incur charges of platitude, dogmatism, intolerance, repetition, and such like; but "charity (love) believeth all things" (that are true), "hopeth all things" (for the best to all), "endureth all things" (that cannot be wisely and honourably amended or escaped). CHARITY coworks with TRUTH, which will prevail in the end.

The very fact of Christ being viewed as the "ALL IN ALL" will account for the recurrence of similar ideas. And the desire to render each heading comparatively independent, as well as writing from amidst other absorbing engagements, must plead some excuse for repetition.

DIVISION I.

No deep insight is required to foresee that the time is approaching when churches calling themselves "Christian," and the doctrines they preach, will be sifted with an unsparing hand; nor is any miraculous gift needed to perceive that judgments are impending. Whilst Popery is declining in Italy, the very centre and throne of its influence, learned and pious members of the Reformed Church here are not only looking and leaning towards Rome, but are stepping over into her very fold. Ritualistic and Romish tendencies present themselves to view on every hand; and even amongst Nonconforming bodies so great is the diversity and contrariety of doctrines, that everything seems to indicate a time of severe trial drawing near. Disputation, opposition, and internal division have always been, and they may yet continue; but volleys fired by learned Churchmen at the very essence of Christianity —at the divinity of its Founder, is a sight not to be viewed with tranquil indifference. Such circumstances challenge us to the defence of the truth, and call upon us to consecrate to this holy end all the powers which we possess. Hear the following:—

"'The faith once delivered unto the saints' seems to me to derive its whole efficacy from a right appreciation primarily of the

doctrine of the Incarnation; and depending on that, the real, actual, and visible presence of our Lord upon the altars of our churches. Without *that* doctrine as containing and inferring the *sacerdotal* office of the *Priest*, and the *sacrificial* character of the *altar*, there would seem to me *no church* at all. . . . In proportion as the doctrines of the real presence and eucharistic sacrifice have found their way into the faith of congregations, so have ceremonial observances increased, and have become more and more acceptable. . . . I have been enabled to revive the ancient Catholic vestments; and to use, together with them, many beautiful ceremonies; which, though of late years fallen into desuetude, always formed a part of the service of the eucharist in olden times. . . . . They (the people), having learned the doctrine, must needs follow to a decent celebration of it. . . . The consequence is, the people, especially the poor and the young, are now found weekly [weakly], sometimes daily, on their knees before the altars of our churches, helped by the actions which they see without to understand the meaning of what they are to hold by faith within."*

To this the Archbishop of CANTERBURY refers as follows:—

"I cannot but feel that those who have violated a *compromise* and *settlement* which has existed for three hundred years, and are introducing vestments and ceremonies of very doubtful legality, are really, though I am sure unconsciously, doing the work of the worst enemies of the Church."

The same archbishop again says,—

"I find it impossible to evade the conviction that among those who are joining in the present movement for the restoration of eucharistic vestments, the use of incense, and candles lighted in the daytime, the offering of the holy sacrament as a propitiatory sacrifice, and the elevation of the consecrated elements for the worship of the people, there are many who are resolved, if possible, to obliterate, in the formularies and worship of our Church, any trace of the Reformation."

* Rev. W. J. E. Bennett's "Letter to Dr. Pusey," pp. 3—5.

The Archbishop of YORK, on the same topic, says,—

"I protest against these insubordinate proceedings, ... because they are a shame and a reproach to a church having the episcopal order of government,—because I think it more consistent to deny Episcopacy altogether, than to take away that tie of filial duty on one side, and of fatherly guidance and protection on the other, which have always been the essence of its working;— . . . . because in the cases where clergymen are betrayed into them . . . . they are contrary to a solemn obligation voluntarily assumed at ordination,—because they proceed not of a spirit of love, but of a spirit of strife and self-exaltation, and of division."

In response and reply to these high protests the Vicar of Frome thus re-proclaims his creed and doctrine:—

"Well, I do not know what others of my brethren in the priesthood may think. I do not wish to compromise them by anything that I say or do; . . . . but I am one of those who burn lighted candles at the altar in the day-time; who use incense at the holy sacrifice; who use the eucharistic vestments; who elevate the blessed sacrament; who *myself adore and teach the people to adore the consecrated elements*,—believing Christ to be *in* them, and believing that, *under their veil*, is the sacred body and blood of my Lord and Saviour Jesus Christ."

Surely, then, in such circumstances of conflict in the Church *something* must be done. The Christian Church must, as she has often done before, revise her creeds and formularies; but to do so correctly, with a view to anything like permanence, her foundations must be re-examined, and since her very existence is threatened, both from without and within, her first and imminent duty is to reform *herself*.

If it be objected that "*without traditional ceremonial, over and above the Prayer Book, the Church of England would not last a day*," the reply is, That

ceremonial is good, provided only that it accord with divine teaching, or be not clearly opposed to it. The pastoral staff, for example, may be used (as of old, long before the birth of Popery) by the bishop as an emblem of episcopal office, without any interference with the plain and simple teaching of the Anglican or Reformed Church. It is not for a chasuble or a cope, lighted tapers or the smoke of incense, the mitre or the pastoral staff, that men are contending, but for the doctrines which lie hidden under these symbols; hence it is clear that the doctrines themselves must be attacked, and not the mere symbols which represent them. Nor will it be enough to show that these doctrines—(1) the objective presence of our blessed Lord; (2) the sacrifice offered by the priest; and (3) the adoration of the mass—have been held and recognised by some branches of the Christian Church. Each doctrine must be tested by the authority of Christ himself, to whom churches and fathers and apostles themselves will ultimately have to bend. The teaching, therefore, of our blessed Lord will be succinctly but clearly stated, and objections considered as they present themselves. Again, can it be contested that if offensive and unscriptural doctrines were forbidden by law at the Reformation, law must be equally proper and potent for prohibiting the teaching of doctrines of a similar character now? Unity of *doctrine* is essential to a true "church," though the precisest uniformity in *administration* may not be required. The cry about "Rome" indicates no childish and groundless fear. Government toleration and parliamentary grants have enabled the Papacy to put on a threatening front.

Pseudo-liberalism on the one hand, and Nonconformity on the other, backed by Ritualism, have lifted Romanism into a position of power which menaces the integrity of the empire; and, however strange, it is true, that the Arch-Ritualist of Frome is humbly looking to a combination of Churchmen, Dissenters, Jews, Socinians, Unbelievers, and Romanists, for the defence of that grand old Church established in these realms which he and they have been labouring, each in their way, to undermine and to destroy. Or does he merely mean that they will help to secure to him and his co-religionists that *toleration* which has been justly granted alike to infidels and religionists of every class? When the grave question in dispute is once fairly placed before the people in its true aspect, Roman Catholicism, with its crushing tyranny, its blasphemous teaching, its filthy confessional, and all ritualistic or ceremonial approach to its system,—its indignant repulse at the hands of an enlightened community will be insured.

Romanism, and Protestantism in its various forms—Lutheranism, Calvinism, Evangelicalism, Puseyism, Wesleyanism ("I hold," said Mr. Wesley, in his sermon on the ministerial office, "all the doctrines of the Church of England; I love her Liturgy, I approve her plan of discipline. . . . I dare not separate from the Church. . . . I believe it to be a sin to do so"), Presbyterianism, Congregationalism, Moravianism, Baptistism (General, Separate, and Peculiar), Quakerism, Brethrenism, etc.,—are so many difficulties in the way of the "inquirer"; inasmuch as, having lost sight of primitive purity and simplicity, they all conspire to teach a common theory of the *Incarnation*

and *Atonement*, which is repugnant to the unbeliever, because opposed to the essential nature and character everywhere declared of God. This is a main point of divergence from truth,—it leads men to be concerned with *changing God*, and slow at *changing themselves*. Parties differ widely in many ways, but in this their essential teaching they concur. More or less pure, no doubt, the respective professors of the doctrine are, according to the receptiveness of their minds; yet neither party can convince or convert the other. Nor can error be overthrown, or much improvement in dogmatic teaching effected. Yet, except by the improvement in our scriptural views, and an amended moral practice issuing out of such views, no religious progress can be looked for. Confusion reigns, and the results correspond. Our ancient universities, instead of being the depositories of simple gospel truth, which, through the graduates, scholars, tutors, fellows, and principals of their colleges, might be diffused in radiant streams throughout the nation, are being thrown open to the scrambling antagonism of self-constituted professors of divine truth. It has become a fashionable kind of charity, to regard one form of religion *as good as another*,—a view tending to the abandonment of every *test of truth*, and to the exhibition of the lamentable fact, that in the very places *where* religion should be soundest in doctrine and purest in practice, *there* the very traces of it are being obliterated.

Romanism has invaded and corrupted Christianity. Church reformers have only partially expurgated themselves from Romanistic errors.

Dissenting communities have sighed for power

over their ministers, that they may sit in judgment upon the teachers, and remove them at pleasure in case they preach doctrinal truth in opposition to the opinions of their hearers; and the result is, that the "truth as it is in Jesus" has been obscured and perverted; so that, should the Lord appear, the thought might reasonably be entertained, "Shall He find faith upon the earth?" (Luke xviii. 8).

Faith, or a working belief in what men *know to be true*,—where is it? The lovers of the Lord Jesus Christ in a *rational and intelligible* form,—where are they?

Is not the time apparently very distant "when the earth shall be covered with the knowledge of the Lord;" not the hearing, but the knowledge of Him in heart and life?

The Papacy has founded itself upon an entirely false view of the Triune Jehovah; and Nonconformist bodies, down even to the sect of so-called "Bible Christians," really abandon their Bibles to accept the "traditions" of the Romish Church, and thus become powerless against Popery, and the craft and subtlety by which it is supported.

Distasteful to right minds as an undisguised Ritualistic confession may be, yet something like it has certainly been the common teaching; for instance, the satisfaction of divine justice, the appeasing of the Father's wrath, and the perpetual pleading of Christ for sinners before His Father's throne, are the accepted doctrines even of those who dissent from the national Church, and seek to secularize her revenues. What the Romanist and the Ritualist each pictures in the Church on earth, the Nonconformist

theology projects as an ideal photograph in heaven; so that while the locality may differ, the idea, with its anomalies and incongruities, remains essentially the same.

More than to any other cause Ritualistic tendencies may be traced to the study of accepted human standards in reference to divine things. In this way some of the wisest and best of men have been misled. ARCHBISHOP USHER, in his earlier years, in order to test the soundness of a book entitled "The Fortress of Faith" (written by a Romanist named Stapleton), "resolved to read the 'Fathers' all over, and trust none but his own eyes in the search of them." Commencing at twenty years of age with the fathers of the first century, he read a certain portion every day in chronological order, till at the end of eighteen years he had completed his laborious task. On another occasion he wrote,—

"The principal part of my study is at this time employed in perusing the writings of the fathers, and observing [deriving] out of them the doctrines of the ancient Church; wherein I find it very necessary that the reader should be thoroughly informed touching his authors—what time they lived, and what works are truly, what falsely attributed to them; either of which being mistaken, must of course bring great confusion on this kind of study."

In 1638, USHER published a sermon called "Immanuel, or the Mystery of the Incarnation of the Son of God," in which he says,—

"For as there is one God, so there is one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all; and who, in discharge of this His office of mediation, as the only fit umpire to take up this controversy, was to lay

His hand as well upon God, the party so highly offended, as upon man, the party basely offending. In things concerning God the priesthood of our Mediator is exercised. For every high priest is taken from among men, and ordained for men in things pertaining to God. The parts of His priestly function are two,—*satisfaction* and *intercession;* the former whereof giveth contentment to God's justice—the latter soliciteth His mercy for the application of this benefit to the children of God in particular. Whereby it cometh to pass that God, in showing mercy upon whom He will show mercy, is yet for His justice no loser, being both just and the justifier of him which believeth in Jesus. By virtue of His intercession our Mediator appeareth in the presence of God for us, and maketh request for us. For this purpose the apostle noteth (Heb. iv. 14), (1) 'that we have a great high priest, that is passed into the heavens, Jesus the Son of God.' (2) that 'we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all things tempted as we are, yet without sin.' Betwixt the having of such and the not having of such an Intercessor, betwixt the height of Him in regard of the one and the lowliness in regard of the other nature, standeth the comfort of the poor sinner. He must be such a suitor as taketh our case to heart; and therefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest. In which respect, as it was needful He should partake of our flesh and blood, that He might be tenderly affected unto His brethren, so likewise for the obtaining of so great a suit it behoved He should be most dear to God the Father, and have *so great an interest in Him as He might always be sure to be heard in His requests:* who, therefore, could be no other but He of whom the Father testified from heaven, 'This is My beloved Son, in whom I am well pleased.' It was fit our Intercessor should be MAN like unto ourselves, that we might boldly come to Him, and find grace to help in time of need; it was fit He should be GOD, that He might boldly go to the Father, without any way disparaging Him as being His fellow and equal" (Zech. xiii. 7; Phil. ii. 6).

"But such was God's love to justice and hatred to sin, that He would not have His justice swallowed up with mercy, nor sin pardoned without the making of fit reparation. And therefore our Mediator must not look to procure for us a simple pardon without

more ado, but must be a propitiation for our sins, and redeem us by *fine and ransom;* and so not only be the master of our requests to intreat the Lord for us, but also to take upon Him the part of an *Advocate*, to plead full satisfaction made by Himself as our *Surety* unto all the debt wherewith we any way stood chargeable. Our Physician must not only be able to restore us unto health, but even to life itself, which none can do but the Father, Son, and Holy Ghost,—ONE GOD,—blessed for ever; for as the Father hath life in Himself, so hath He given the Son to have life in Himself (John v. 26). 'As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me' (John vi. 57). 'I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world' (John vi. 51)."

BISHOP WILSON (Sodor and Man), in his "Introduction to the Lord's Supper," thus also states the case:—

"'God sent His own Son to be the propitiation for our sins' (1 John iv. 10); that is, to make *satisfaction* to His justice, and to take off the just displeasure which He had declared against sinners. And His Son (blessed for ever be His goodness), knowing how dreadfully sad the condition would be of all such who should live and die under the displeasure of God, and what inconceivable happiness they would deprive themselves of, HE, therefore, moved with compassion for so great a calamity, undertook to obtain their pardon. In order to this He clothed Himself with our flesh, that, *as man*, He might suffer what our sins had deserved; and, as He was the *Son of God*, He might make a full and suitable satisfaction to the divine justice, offering Himself a sacrifice for the sins of the whole world; . . . . . GOD *having, for His Son's sake*, promised to pardon all such as shall repent and forsake their sins, and bring forth fruits meet for repentance (Matt. iii. 8); as also to give His Holy Spirit to all such as shall sincerely desire Him; . . . . . He (Christ) hath prevailed with God to overlook the untowardness of our nature, and pardon our greatest offences upon our true repentance. He has also *obtained* for us *the assistance of an almighty Spirit* to enable us to know and to do what is necessary to fit us for heaven and happiness."

The same good bishop adds,—

"Christians must be ready to forgive every person who may have injured them, as they expect forgiveness of God; remembering the dreadful sentence mentioned in Matt. xviii. 32 :—'*Thou wicked servant, I forgave thee all thy debt; shouldest not thou have had compassion on thy fellow-servant, even as I had pity on thee?*'"

Even this educated teacher fails to see the contradiction between "*God pardoning for Christ's sake,*" and *forgiveness by Christ*—God "manifest in the flesh." It is this tri-personality of the Godhead upon which the whole Roman theory depends, and of which the VICAR of FROME thus writes in his work on the "Distinctive Errors of Romanism" (p. 77) :—

"Is it possible, my brethren, do you think, that you or I, or any one, be he ever so gifted with the powers of man, could have deduced and invented for himself this most wondrous and mysterious doctrine out of the Bible? There is no mention of the Trinity in Unity in so many direct words. That God is one and yet three—three and yet one—is not said in so many distinct words anywhere in the Bible; and yet it is a most vital doctrine. We have always had it in the Church; there is *no* creed in Christianity where it is *not* an article of faith. We were *born* to it, *taught* it by our parents, *instructed* in it by the Church, *baptized* into it, and *believe* it. How, then, do we possess it? We find it amongst us by TRADITION. The whole doctrine of the Trinity, as stated in the Nicene and Athanasian creeds, and comprehending the *Tri-personality*, is not to be found in the Scriptures."

Alike from the present and past condition of the Church we must infer a need of some orthodox standard of doctrine. If it is not in the *Church* it should be found in the *subject.* Large treatises have appeared, and (so inexhaustible is the theme) may again be written, on each side of this dispute; but the *popular want* of the day seems to be a *brief examination of faith and doctrines in the light of Scripture,* so

that we may return to the simple truth as revealed by our blessed Lord and His apostles. This want it is the author's desire, in part, at all events, to supply.

To the interrogatory, Who is Christ? the answer is often falteringly given, whereas it should be ready and earnest; and some text of Scripture should be cited in evidence of the truth of the reply, such as Mark xiv. 61, 62:—

"Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am."

The high priest received the emphatic answer from the mouth of Jesus:—

"*I am:* and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Now these words, as they are rightly or wrongly recorded, or rightly or wrongly understood, may be made to control facts. According to the fancy of the reader—whether he be wise or foolish, learned or ignorant,—the sentence may be so read as to bring down, as it were, the great God that made the worlds to the level of a few letters of the alphabet, instead of allowing the great Head of the Church to explain the meaning both of Himself and His own words, and of those which His Spirit has dictated to the minds of holy men.

A religion, to be *true*, must be the expression of *divine law and fact*. Then all its teachings will answer to the event. But if error lie at the foundation —if the index be wrong, and the instructions and telegrams contrary to the fact,—then all the issues must end in delusion and disappointment, while, theoretically, the inquirer will be plunged into every conceivable difficulty and confusion. And in our treat-

ment of error, where the premises are fairly stated, and the conclusions logically drawn, *dogmatism* will be only apparent; for it will be the *force* of truth, which is *so positive* in its claims. Our desire, therefore, will be in drawing the attention of sincere professing Christians to the different lines of the one great fact of the *unity* of God, and, at the same time, to the acknowledgment of the *Trinity*, to point out where the departure from truth commences.

The condition of the human race in the absence of revelation might be supposed to show that men would not be conscious of the existence of God, and would be shut out from all knowledge of Him; yet an inspired writer says (Rom. i. 19, 20),—

"That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse."

All "believers" admit creation to be the special work of the Omnipotent,—one grand whole; its laws all mutually connected, all related, all the results and outbirth of one grand purpose,—one end and adaptation, with one Creator.

"Know therefore this day, and consider it in thine heart, that the Lord HE IS GOD in heaven above, and upon the earth beneath: there is NONE ELSE" (Deut. iv. 39).

Wherever the eye can light upon anything that is made, *there* is a manifestation of God—of Himself in His "power and Godhead." From the smallest insect, ranging through all animal creation up to man, endued with such wonderful and varied powers, we see the impress of our heavenly Father's hand. From the

glorious but most distant sun to the grain of sand upon the sea-shore, through all the manifold ramifications of nature, we see His marvellous handiwork.

Since, however, it is not the object of the writer so much to prove the existence or providence of God, as to exhibit *primâ facie* grounds why the world should believe both in His eternal being and His benign government, those who read the following pages will have to be satisfied, for the most part, with extracts from His holy word, fairly quoted and legitimately applied. What has been said will suffice to show how *entirely without excuse* are the cavillers against the existence of God. The "eternal power and Godhead" are evident everywhere to the mind of an educated heathen; and even to the uneducated and ignorant savage are at least faintly discernible, "because that which may be known of God is manifest."

The conviction of the existence of God being assumed, then, how can the human mind conceive of Him? It would seem, as a matter of course, that He must be a Unity, because He is self-existent, uncreated, omniscient, and omnipresent. The Holy Scriptures throughout, and all churches that accept them as the standard of doctrine, maintain this,—that there is a God, and that He is ONE.

Anglican Christians acknowledge one God, as appears by the Apostles' Creed, and the "Athanasian Creed" declares the same. The catholic faith is this,—that we worship "ONE God in Trinity, and Trinity in UNITY." The Jew acknowledges one God, JEHOVAH, and His revelation to Israel,—

"I am the Lord thy God" (Exod. xx. 2).

Reason, unaided by revelation, concludes that the "great First Cause" must be ONE, upon whose power and wisdom all things depend.

Yet without revelation from God the world would have remained in comparative ignorance of His character, and of His design in forming the sphere whereon we live. It is *by* revelation that we are instructed as to the nature and plans of our Creator, and especially concerning His true relations to His intelligent creatures. We find thereby that God made the heavens and the earth,—that the earth was fashioned for our use, and completely furnished with things inanimate as with creatures animate, until creation received its crowning complement, "formed in the image" of the divine Intelligence. We find, too, that when temptation had operated, and lust had brought forth sin and death, the promise of a Deliverer was mercifully announced. "The seed of the woman shall bruise the serpent's head." And in due time we find again that amidst abounding corruption God chose out a people for Himself,—"established a testimony in Jacob, and appointed a law in Israel; so that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments" (Psa. lxxviii. 5). And this people God fed and taught and prospered, —put down their enemies on every side, gave them His law, with a sanctuary and a mode of worship, and planted them in a goodly land. Notwithstanding all these benefits, however, we find the prophet Isaiah sounding a terrible note against this chosen people:—

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 2—18).

In consequence of man's declension from God and the continued wickedness of his race, a Saviour from sin was needed—a divine Saviour; and the grand, fundamental, solemn question of all hours is, WHO is *our Saviour?* Is He the same ONE God as our Creator and Father, or is the Unity broken?

Do we owe our redemption to the same everlasting and unchangeable love that created us; so that as sinners, redeemed by the mighty power of that unspeakable love, working through the wisdom that is its own, unspeakable and unerring, we can ourselves love OUR ONE GOD with a deeper adoration and devotedness? Or have we obtained our deliverance from some other hand? Does salvation spring from some secondary source? If the *people* are to "hear the

Church," let the CHURCH hear what the SCRIPTURE says.

CREATION, EDEN, THE FALL, AND THE DELUGE.

Whatever the Bible may say on these great and wonderful subjects, the facts remain the same. Man may misread the records, but the truth is irrefragable. Creation is a *fact*, because we find ourselves *created*, and the world arranged for us according to laws which, the more they are studied, the more they speak the infinite love and wisdom of our Creator. But whether creation took place at the time and under the circumstances commonly gathered from the reading of the Bible may be a fair subject of investigation. The Mosaic account of the Creation *may be* allegorical, and, viewed in that light, may be uniform with the mode of Divine teaching adopted in other instances, as more suited to every age and condition of the world. But whether we admit the account of creation to be allegorical or not, the FACTS *change not*, and the Bible, being inspired, will be found to tally with them.

If by reading the records of creation as an allegory the true worshipper is enabled to draw nearer to God with his understanding, and to love Him more devotedly in his heart, then good, not harm, will result. Whereas, by reading it only *literally*, the Bible and scientific discovery may be made irreconcilable.

If "creation be the *symbol* of *regeneration*," then the Mosaic account *may* mean the "passing away of old things and the making all things new,"—a new creation according to Isaiah li. 16, and Paul, 2 Cor. v. 17.

In time of spiritual darkness the *first* thing required is "light," or knowledge. The *second*, to make differ-

ence between the knowledges of heavenly and earthly things, or duties to God and our fellow-creatures. Thus the knowledge relating to God and heaven may be signified by the water (or truth) "above the firmament," and that relating to man and our duties in the world by the water "under the firmament."

The *third* process is the gathering of the waters of knowledge into one place, so that the dry land—the ground of an "honest and good heart" (Luke viii. 15), (or room for cultivation and growth)—may appear. The dry land, or earth, becomes the sphere of operations, and the knowledges, or waters, become seas, by which—as with streams and showers, dews and mists—the earth is watered; and grasses, herbs, and fruit-trees *yielding fruit—i. e.* duty and goodness—spring from wisdom or instruction practically carried out.

The *fourth* condition is that of lights in the firmament of heaven; or, divine love and wisdom as the sun and moon of the soul in process of being regenerated. The love of God in the heart glows there like a sun, and the understanding is illuminated as by a moon, which is the emblem of faith;—perhaps from the fact that when the natural moon shines and the sun is not seen, she is evidence that the sun from which her light is reflected is still elsewhere pouring forth his beams.

Now mental activity in all directions is at work to know how to serve God best and do most good to others; and hence *sciences*, rising out of the waters of knowledge, like *fishes* of every sort and kind, are discovered and applied; and in the spiritual atmosphere high and holy thoughts and conceptions are generated, *tending upwards* like fowls,—flying above things

earthly "in the open firmament of heaven." And this is the *fifth* process in regeneration.

Another and final state is now produced. Man's mind, or earth, is filled with life, and every living thing in it is good after his kind; *i. e.* all the earthly affections are filled with the divine Spirit and praise of the Lord. The saint can now sing with the Psalmist, —"Praise the Lord from the earth, ye beasts and all cattle, creeping things and flying fowl" (Psa. cxlviii. 10).

Man is now prepared for the finishing stroke, as it were, of his Father's hand: "Let *Us* make man."

With certain stereotyped views the modern theologian proceeds at once to expound the pronoun "*Us*" to mean three distinct persons of the Godhead. He has been taught to say this; and as he finds the Hebrew term "*Elohim*" (the plural of *El*) translated God, he is satisfied. But Elohim, when applied to God, *does not and cannot alter* His Unity; whilst it may represent all heavenly influences or powers that flow from His divine wisdom. The powers concentrated in *one man* are, in Exod. vii. 1, called by the same name, Elohim: "I have made thee [Moses] a God [Elohim] to Pharaoh." The Lord, the Source and Author of all the operations of creation, natural and spiritual, chooses to work by and through all means, heavenly and earthly, intellectual and physical, to produce a *genuine* "man." Using, therefore, all instrumentalities (including even man himself, for he *must* co-operate), He says, "Let Us make man,"—not the physical form, but a being willingly capable of possessing goodness and truth, and of being fitted, *first* for the duties and pleasures of earth, and *after-*

wards, for the joys of heaven. So God created man in His own image, in the image of God created He him, male and female created He them, ... and gave them dominion over the fish of the sea (the sciences, as before intimated), and over the fowl of the air (the higher conceptions of the spirit life). And this is the *sixth* day, or work. Thus all science becomes sanctified and made subservient to religion. "The kingdom of God, at first like a grain of mustard seed (in smallness), has grown up and become greater than all trees, and shot out great branches, so that the fowls of the air may lodge under the shadow of it" (Mark iv. 32.) The spiritual man has also dominion over his cattle and sheep, and whatever these represent (the heart affections). And God is said to have rested the *seventh* day from all His work which He had made.

It is not here intended to do more than suggest that if the first account of creation may be read as an allegory, may not also the forming of Adam and Eve, the description of Eden, the Fall, and the Deluge? And *if* the beauty and truth of Scripture may thereby be more clearly perceived, and the goodness and wisdom of God better illustrated, a great gain will have been achieved. For in all time many parts of Scripture have had to be construed with reference not to what they *say*, but to what is *hidden beneath* the letter.

Only let the student start with the following facts engraven upon his soul, and the more the Scriptures are learnedly and religiously discussed, the more divine will they appear :—

1. That the self-existent, uncreated, and eternal God made the world and all that therein is.

2. That He, out of pure and infinite love, appeared in the world in the Lord Jesus Christ, to seek and to save sinners.

3. That in Christ He is always preserving, blessing, and inviting to come to Him, and offering His Holy Spirit (Himself), so as to make mankind one with Him through faith and love.

SHILOH, THE "SPOKEN OF" BY MOSES AND THE PROPHETS.

These *speak* of Him whom the apostles *saw*. "It (the seed of the woman) shall bruise thy (the serpent's) head" (Gen. iii. 15). "In thee (Abraham) shall all families of the earth be blessed" (Gen xii. 3). "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). "In thy (Jacob's) seed shall all the families of the earth be blessed" (Gen. xxviii. 14). "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" (Gen. xlix. 10). "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Numb. xxiv. 17). "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him" (Deut. xviii. 18). "There shall come forth a rod out of the stem of Jesse: and the spirit of the Lord shall rest upon Him, the spirit of wisdom and might" (Isa. xi. 1, 2).

"Philip saith unto Nathanael" (John i. 45), "We have found Him of whom Moses in the law, and the prophets did write, JESUS of Nazareth." And CHRIST HIMSELF said (John v. 46), "Had ye believed Moses,

ye would have believed Me: for HE WROTE OF ME." "And (Luke xxiv. 27) beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

THE ATONEMENT.

Atonements (reconciliations) were made under the Jewish law—as, for instance, for sins committed by an individual, a priest, a congregation, or a ruler—through the offering of a "young bullock without blemish unto the Lord" for a sin-offering. The priest offered the sacrifice and made the atonement (Lev. iv. 1, 2, 13, 22, 27). St. Paul, in allusion to the same, says (Heb. ix. 13), "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the (ceremonial) purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, *purge your conscience from dead works to serve the living God?*"

The Atonement might (ritualistically) purify the flesh and cover the offence, so far as the Church was concerned: but without repentance and forsaking of the sin, God could not be satisfied; because "it is not possible that the blood of bulls and of goats should take away sins (Heb. x. 4). And for this cause Christ is the *Mediator* of the new testament, and (Rom. v. 6) died for the ungodly. . . . . God commendeth His love towards us, in that, while we were yet sinners, Christ died for us (on our account). . . . . And we joy in GOD through our Lord Jesus Christ, by whom *we* have now *received*

the atonement (reconciliation); because (2 Cor. v. 19) God hath reconciled (atoned) us (believers) to Himself by Jesus Christ," in whom, if men believe not, "they shall die in their sins" (John viii. 24). "*God* was in Christ, reconciling (atoning) the world unto Himself."

The BLOOD of Christ is His LIFE; and speaking "*according to the appearance*," the apostle alludes to the offering by Christ of Himself without spot to God; which, according to the *fact*, is God taking upon Himself humanity, and under that form initiating a series of divine wonders, for the purpose of bringing man to an intimate knowledge of Himself; so that the willing acceptance of that truth might *purge* or cleanse his *conscience* from *dead* works (or such works as lead to destruction) to serve (Himself) the living God: in other words, to lead him out of the paths of darkness and sin into the ways of truth and holiness; and this by the operation of the *facts* upon an *enlightened conscience* (συνειδησιν—man's concrete faculty of perceiving truth and acting upon it).

THE SCAPEGOAT.

The doctrine of the Levitical scapegoat has been made a type of the Lord Jesus Christ, without much show of reason. It is thus described (Lev. xvi. 20) :—

"And when he [Aaron] hath made an end of *reconciling* the *holy place*, and the *tabernacle* of the congregation, and the *altar*, he shall bring the live goat: and he shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit person into the wilderness: and the goat shall bear upon him

all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

In reference to this mode of atonement Mr. C. H. Spurgeon says,—

"Justice cannot demand payment—

> 'First at my bleeding Surety's hands,
> And then again at mine.'

It Christ served in that dread warfare for me as my *substitute*, how can it be that, after this, I should *myself* be driven to the edge of the sword? Impossible! Beloved, see that scapegoat yonder. . . . . Israel's sins have been confessed upon it. The high priest has laid his hand on the victim's head; it is led away by the hand of a fit man; he sets it free—watches it,—it is out of sight. He climbs a rock; looks far away to the east, the west, the north, the south,—he cannot see it. He waits awhile,—looks with anxious eye; it is gone! and he comes back, and tells the people of Israel that the sin has been typically carried away upon the scapegoat's head. Now Christ is the fulfilment of the scapegoat. Our sins were laid on Him; He is gone, gone where? 'Ye shall seek Me, but ye shall not find Me,' saith He; gone into the desolate regions of the dead.

"The scapegoat, Christ, has carried away into His own tomb the sins of all His people for ever. Now was that a *farce* or was it a *reality*? Did Christ take away sin or not? If he did, then how can men be punished for sins which Jesus took away,—for the sins for which Christ was punished? If He did not suffer for sin, then where is the deliverance for a soul of Adam born? Oh! you that receive *general* redemption, you know not what you receive; you who talk of a *universal* atonement, which does not make an atonement for *all* sin, know not what you affirm; but *we* who speak of a *special* atonement made for every soul that ever hath believed, or ever shall believe, we speak of something sure, certain, worthy of the soul's resting itself upon, since it doth save every soul for whom it was offered up."

This is an awkward and confused way of preaching, at all events; for the scapegoat was no victim, and not only not sacrificed, but actually received his fullest liberty.

This goat, symbolically laden with the sins of the people by the imposition of the priest's hand, was led away into the desert, and there set free, as an indication of severance of the church or congregation from their sins, and, conditionally, of the *forgiving and forgetting* of the same on the part of God. No sound-minded and careful reader of the Scripture, however, can believe that by this act, and without regard to the penitent, sin-forsaking, and God-loving disposition of those whose sins were figuratively placed upon the goat's head, such sins were really forgiven and blotted out. No; this ceremony was, like every other, a means of reconciling *not God to man*—for He was, and is, and will be immutably the same loving and merciful Father—but rather of reconciling *man to God;* man being alienated by his selfish, sinful, and rebellious nature. The scapegoat was the uncleanest of all animals by the imputation to him of all the uncleanness of those whose sins had been placed upon his head; and even the man who led him into the wilderness was made unclean by that very act, and had to purify himself before coming into the camp. How abominable, then, to represent the unclean conductor of this goat and the unclean beast itself as joint emblems and figures of the Father who gave Christ to the world, and of the immaculate "Lamb of God"!

For these and other reasons, doubtless, it is that no reference whatever to the scapegoat by way of analogy with Christ is made in Scripture.

No allusion is made by the apostles to the scapegoat, but very often to the LAMB "without blemish and without spot" (1 Pet. i. 19), and to the LAMB "slain from the foundation of the world" (Rev. xiii. 8),

—that is, in the foreknowledge of God, who designed to assume the form of man, and to take away the sin of the world, by so influencing mankind to know, believe in, and love Him, to hate and avoid sin, and to do "that which is lawful and right, and so to save their souls alive" (Ezek. xviii. 27).

THE GATES AND DOORS.

These are the *entrances* through which the Lord can come into our souls. The gates would seem to signify the points at which entry is made into the outer court previously to admission by the door. And since the Lord is everywhere, there must be a meaning in the passage different from the mere letter.

The places in which God is not found are too often the understanding and the hearts of man; and into these He would willingly enter if only the "gates and doors" were *thrown open.*

David therefore sings, "The earth is the Lord's, and the fulness thereof;" and the man "that hath clean hands and a pure heart, and that hath not lifted up his soul unto vanity, nor sworn deceitfully, shall receive the blessing from the Lord, and righteousness from the God of his salvation: and this is the generation of them that seek Him." Externals must be attended to, "clean hands" *must* be had, men *must* cease to do evil before they can learn to do well, and the understanding *must* be enlightened before the heart can feel.

"Lift up your heads then, O ye gates (of the understanding); and be ye lift up, ye everlasting doors (of the heart); and the King of glory shall

(by His Spirit) come in. Who is this King of glory? The Lord of hosts, He is the King of glory" (Psa. xxiv. 10).

MOUNTAINS AND VALLEYS.

Here is an illustration of the scriptural use of 'figures which will never change, but be as clear and intelligible now or a thousand years hence, as at the time of its realization in Christ. Isaiah wrote (xl. 3),—

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together."

So the Baptist (Luke iii. 5) preached the same, adding, "All flesh shall see the salvation of God."

The mountains, or places of difficult access to divine knowledge, should be climbed; and the high and arrogant positions which men had assumed should be brought down. How literally is this fulfilled in Christ! Whilst man is lifted up to God, he is humbled to the very dust at the sight of himself; the crooked ways of which he could not see the end before are made straight and clear, and the places that were rugged in the path of life are made smooth and easy. All this is accomplished, in every believer's experience, by the knowledge of Christ, the manifested God. *As* in science, *so* in religion; every obstacle is removed by the power of truth in the understanding, animating the heart and life; and *man even now*, whilst in the "*flesh*, sees (and feels) the salvation of God."

PROPHECY OF THE INCARNATION.

Isa. vii. 14:—"Behold, a virgin shall conceive, and bear a son, and shall call His name Immanûël." And again, Isa. ix. 6:—"Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father The Prince of Peace."

Isa. xxviii. 16:—"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."

And again, Isa. xl. 3:—"The voice of him that crieth in the wilderness, Prepare ye the way of THE LORD, make straight in the desert a highway for OUR GOD." (Ver. 9) "O Zion, ... O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, BEHOLD YOUR GOD!"

Isa. xliii. 3:—"I am the Lord thy God, the *Holy One of Israel*, thy Saviour." (Ver. 11) "I, even I, am the Lord; and beside me *there is no saviour*." (Ver. 14) "Thus saith the Lord, your REDEEMER, the Holy One of Israel." (Ver. 15) "I am the Lord, your Holy One, the creator of Israel, your King." Isa. xliv. 6:—"Thus saith the Lord the King of Israel, and His REDEEMER the Lord of hosts; I am the first, and I am the last; and beside me THERE IS NO GOD." (Ver. 24, 25) "Thus saith the Lord, THY REDEEMER, and He that formed thee from the womb, I am the Lord that *maketh all things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."

And Isa. lii. 7:—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God reigneth!"

Isa. lx. 1:—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Ver. 3) "And the Gentiles shall come *to Thy light, and kings to the brightness of Thy rising*."

All these prophecies, kindred statements, and references, culminate in the Lord Jesus Christ.

WHO, THEN, IS CHRIST?

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name EMMANUEL, which being interpreted is, GOD WITH US. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son: and he called His name JESUS" (Matt. i. 18—25).

Having heard the news (Matt. ii. 3), "Herod the king gathered all the chief priests and scribes of the people together, and demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet" (Micah v. 2), "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel."

Another evangelist gives the following account (Luke i. 26—35):—

"The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son,

and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The HOLY GHOST" (Spirit) "shall come upon thee, and the power of the Highest shall overshadow thee: therefore also THAT HOLY THING which shall be born of thee shall be *called* the SON of God."

The same evangelist (Luke i. 5), says:—

"About this time an angel appeared unto a certain priest named Zacharias, whose wife was of the daughters of Aaron, and her name was Elisabeth; standing on the right hand of the altar of incense. . . .

"And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. . . .

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. . . . And the angel said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. . . . And Mary" (ver. 39) "went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. . . . For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. . . . And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me

blessed. For He that is mighty hath done to me great things, and holy is His name. And His mercy is on them that fear Him from generation to generation. . . . He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever.

"And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke i. 67, 75). And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins. And the child" (John) "grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel. And Joseph went in the days of the taxing" (Luke ii. 4) "to Bethlehem, a city of David" (because he was of the house and lineage of David), "to be taxed with Mary his espoused wife, being great with child. And she brought forth her firstborn son. And there were in the same country shepherds watching over their flocks by night. And the angel of the Lord appeared unto them, and said, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David A SAVIOUR, WHICH IS CHRIST THE LORD. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. . . . And the child (Jesus) grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."

The same evangelist continues:—

"Now in the fifteenth year of the reign of Tiberius Cæsar . . . the word of God came to John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching

the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. . . .

"And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable. . . .

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased" (Luke iii. 1—22).

How marvellously do the prophets, the messenger sent before Him, the birth and works of Christ, coincide to identify Him as, beyond doubt, the Being to whom they refer!

THE WORD.

Christ is the "Word incarnate," but the Scriptures are the word of God *written;* and therefore the *written* must be held in subjection to the *incarnate* Word—the living Teacher; and only such interpretations adopted as are consistent with the nature of God as "manifested" in Christ Jesus. In other words, REASON (ὁ λογος) must be the interpreter of His own Scriptures, and no meaning should be admitted that is repugnant to the nature and attributes of God, or the character of the subject spoken of. Take, for example, the divine

Unity. If, externally, there may be the *appearance of two*, there can be, *in reality*, but ONE God.

It is essential that we be reminded "*not to judge according to the appearance, but to judge righteous judgment;*" the Son speaking to the Father, or the Father to the Son, *must* be the humanity speaking to the divinity, or the divinity to the humanity. Adopting this principle, we shall avoid all confusion, and be preserved from entertaining inconsistent views. Neglect of this has, in past ages, led to the promulgation of doctrines which to the *masses* of hearers have been incomprehensible, to *some* obnoxious (as giving rise to conceptions of Deity which impute revenge and cruelty to the ALL-GOOD), and to *others* contradictory. The Authorized Version of the Scriptures contains important mistranslations, arising from the translators having had, as before suggested, foregone conclusions with respect to what is termed "*the scheme of redemption,*" and then moulding the written word into conformity with them. It is almost superfluous to add that these errors demand immediate rectification.

UNCHANGEABLENESS OF GOD.

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6).

Amongst the perfections of the Almighty from eternity to eternity is His immutability. He cannot change from what He is essentially. Yet men are constantly found entreating God that He *would* change His mind and conduct with regard to them, instead of changing themselves to Him—foolishly seeking to change "the only wise" and unchangeable.

To preach and teach that under the Old Testament dispensation, God said, "Do, and live;" and under the new dispensation "Believe, and live;" and that He *has* changed His plan of salvation, is to "cause to err," and to exhibit a deplorable and disastrous ignorance of Christ and His work.

God's manifestation of Himself in Christ is not only no sign of change, but a distinct and supreme testimony to His unchangeableness. The love of God is the motive power of His wisdom; and because of the disobedience of His people the Jews, He further unveiled Himself to them—commended His love towards them, in that, whilst they were yet sinners, Christ died for them (Rom. v. 8), expressly to *reconcile* them to a service against which they had rebelled. God's love has only become more visible to His creatures; and whilst He has manifested Himself a Saviour "to give repentance unto Israel, and forgiveness of sins," not one iota of the moral law has been relaxed, but only *fresh and more forcible reasons* have been revealed why man should love Him more and serve Him better.

A father loving his child in his infancy, bringing him carefully and anxiously to man's estate, setting him forward in the world, helping him in all circumstances; when, through temptations and trials, he falls into difficulties and sin, promising to forgive upon repentance and amendment; providing him with means of health, comfort, and enjoyment; emptying himself of his wealth for such child's benefit; then exposing his own life, and finally losing it for his sake,—such a father indeed exhibits an *unchangeable* affection. Although this demonstrates the father's immutable love towards the child, it does not and cannot save the

child from the consequences of a misspent life; nor, when all opportunity of repentance has passed, can it exempt him from that gnawing sense of ingratitude and unnaturalness which is the abiding "*worm*" at the heart, the "*fire*" at the vitals.

THE SONSHIP OF CHRIST.

Just *as* important and necessary as is the light of the sun to the physical world, to the natural life of its creatures, and their multifarious missions, *so* important and essential is the true faith to the right understanding of spiritual things, to the support of spiritual life, and to the proper discharge of spiritual duties. To the question, then, Who is Christ? we must endeavour to find the true answer. That He was and is the SON OF GOD in some peculiar sense, all professing Christians concur in acknowledging; but in what particulars His Sonship differed from ordinary human sonship, the ecclesiastical mind in general can hardly be said to have formed any clear and definite view. That God is a Unity is emphatically declared by Himself, and universally admitted. The truth flows from the very nature of the case; for all other conceptions of God are endless and contradictory. HE cannot be other than a Unity; and if, as we shall see, according to the Athanasian Creed, the Father is God, the Son is God, and the Holy Ghost is God, and yet these three are not three Gods, but one God, it must follow that this ONE is at once the Father, the Son, and the Holy Ghost. By keeping this view of the Deity always before us we shall be able to understand what God

has said of Himself, as our *Father* in heaven, as the manifested *Son* in Jesus Christ, and as the promised *Comforter* in the Holy Spirit.

The relationship of Christ (*called* the SON) to the Father is, then, and must be a totally different relationship from that which exists between an earthly son and an earthly parent. It is that of a manifestation of the Father himself,—the offspringing of His love. Mankind are ordained, under a law of wisdom, to procreate and multiply, and cover the earth. But the great God himself, who made that law, being a necessary and eternal unity, self-existent, uncreated, is, from His very nature, incommunicable, in the sense of forming or creating another being like unto Himself; because a *creature* is of necessity less than a CREATOR, and therefore inferior. Let us look, then, for *another kind of Sonship* in reference to Jesus; and before the satisfactory and scriptural settlement of this question error and misbelief must flee away, and a nucleus of truth be formed, around which all real churches and sincere Christians may rally.

In the prophecy that the "seed of the woman should bruise the serpent's head" we have the first intimation of a son that shall be born without a *natural* father; and in Isaiah's foretelling of the coming of Messiah we are distinctly informed that a *virgin* shall conceive and bear a son, and that they shall call His name "Immanuel (God with us)." (What God? The *one* true and only God!) "The Wonderful! the Counsellor! the Mighty God! the Everlasting Father! the Prince of Peace!" It is He, and no other, who has resolved to manifest Himself to the world; and

in so doing conforms to His own natural laws,—regulates His coming to this material and visible sphere; "not abhorring the virgin's womb" in order to take upon Himself the veil of natural affections, and the form and sympathies of the flesh,—using a body of man as a tabernacle in which to dwell, for the purpose of *redeeming* a lost and ruined world. Hence the angel Gabriel, in his annunciation to the Virgin, declared that the Holy Ghost (the Spirit of the divine Unity) should come upon her, and the power of the Highest (that is, the power of divine love, another mode of expressing the same operation) should overshadow her; so that holy thing, το αγιον (the humanity), that should be born of her should be *called* the Son of God. Being born of a woman, it was a son; and being born by the operation of God, it was the (*quasi*) Son of God.

The body, with the affections proper to bodily life, in which God was intending to dwell in all His fulness, was to be *called the Son of God;* so that His exact relationship to the divine Unity could be made clear to all minds willing to be receptive of the truth.

This view of the Sonship of Jesus Christ will be still more comprehensible if we suppose for a moment, that other creatures in other worlds besides our own had fallen from the obedience and love due to their Creator; and that God, in His pity and compassion, had taken their nature upon Himself, and gone down to seek and to save the lost,—living with them, instructing them, healing their diseases, and proclaiming that whosoever believed in Him should have everlasting life. Imagine, then, that in each of these worlds this manifestation of the divine Unity were

called the Son of God; would it not follow, from the *letter*, that God would have as many Sons as there were worlds so fallen and so visited? But according to the *truth* and the *spirit*, they would be so many *manifestations only* of the great God, whose Unity would be undisturbed. Each of such worlds might indeed denominate each apparent Son as the "*only begotten of the Father, full of grace and truth.*" Yet not one of these beings "called Sons" would be really a Son, separate from the Father; but simply a manifestation of the divine Unity, clad with a body suited to the respective spheres in which the divine redemption appeared.

"THE FATHER, THE WORD, AND THE HOLY GHOST; THE SPIRIT, THE WATER, AND THE BLOOD."

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost" (1 John v. 7).

The "Father," perceptible in His love, His immensity, His omnipresence, and His omnipotence; and visible to the angels in the great and wonderful spiritual realities by which they are pervaded and environed; and demonstrable to them in the evidences of their own spiritual consciousness and their marvellous organization.

"The Word, *made flesh*,"—that is, Christ, the INCARNATE GOD, in His glorified body *manifesting* Himself to the angels, and the object of their love, adoration, and service.

And "the Holy Ghost" or Spirit—the *power* of God,—in whom and by whom the angels feel that

they live, and move, and have their being; and by whose operation they have become living members of the "spiritual body of Christ." And these THREE (the Father, the Word, and the Holy Ghost) are ONE; that is, are three divine and blessed manifestations of THE ONE, of Him who is "Jehovah"; who "was, and is, and is to come."

"And there are three that bear *witness in earth*, the spirit, and the water, and the blood: and these three agree in one" (1 John v. 8).

"The spirit,"—which is the divine operation, working in the minds of men in proportion as they desire to know God, to possess Him in their life, and to love Him in their hearts; and which brings to man the consciousness of God as his Father, not only in all His various works, as the wise, omnipotent, and beneficent Creator; and in the manifestation of Himself in Jesus Christ as the Saviour and Redeemer; but also as the direct operation of an internal process, demonstrating by outward life a new creation of the individual, adapting and fitting him (body, soul, and substance) for the promotion of God's glory and the welfare of mankind.

"The water,"—the element used in baptism, the beautiful symbol of purity and truth; for *as* water is the external cleanser of the body, and indispensable also for the support and renewal of the natural powers, *so*, analogically, water becomes the appropriate emblem of the truth which chastens, refreshes, and invigorates the soul.

And *as* the "blood" is the *life* of Christ, of which the believer becomes a partaker by spiritual union with his Saviour; *so* every true believer, being in

Christ, and Christ in him, has his "life hid with Christ in God."

"And these three *agree in one*,"—clearly and comprehensibly in Christ; in whom "dwelleth all the fulness of the Godhead bodily," that is, *corporeally*.

We receive continually, without hesitation, human testimony to human truths; but if we thus accept the witness of men, "the witness of God is greater: for *this* is the witness of God which He hath testified of His Son" (1 John v. 9), *i.e. of His own incarnation*, which the Sonship of God has been shown to signify.

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. And we know that the Son of God is come, and hath given us an understanding, that we may know *Him that is true;* and we are *in* Him that is true, even *in* His Son Jesus Christ. THIS IS THE TRUE GOD, AND ETERNAL LIFE. Little children, keep yourselves from idols,"—idols of the mind! idols of the theological den! ideas and doctrines as profane and dishonouring, and impure in their fruits, as those of wood or stone, worshipped by the most ignorant heathen.

BOTH THE FATHER AND THE SON.

To the question how God, the divine Unity, can be at the same time both a Father and a Son, an immediate answer is supplied from the foregoing reasoning. In all things there are ESSENCE and MANIFESTATION, *being* and *becoming*. God is first the Father, the

divine love from eternity; and then in due time the Father incarnate; and in that capacity called the SON; because, by means of a human form, God clothes Himself in flesh; which *flesh* is formed, nourished, and supported by the Virgin, and through her *as* her Son.

In this way the wisdom and goodness of God are brought into intimate union with man, for the purpose of doing him good, and making him acquainted with the mind and will of His Heavenly Father. This is in strict harmony with the account rendered in the first chapter of St. John's Gospel:—"In the beginning was the Word [or reason], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him. . . . In Him was life; and the life was the light of men. . . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the ONLY BEGOTTEN of the Father,) full of grace and truth." The Father was in Him. The Father is ever in Him. He manifests the Father. He who sees Him sees the Father (John xiv. 8—10). Christ himself has declared (John x. 30), "I and My Father are one." (John xiv. 9) "He that hath seen Me hath seen the Father." (Rev. i. 8) "I am Alpha and Omega." (Rev. xxii. 16) "I am the root and the offspring of David." "He" (says St. John) "that hath the Son hath the Father also." If an illustration be required, it is not possible to give one strictly and entirely applicable, because of the exceptional nature of the case; but to a candid mind the attempt may be made. Terms must be understood; and particularly two which are in com-

mon use when authors treat of Christianity,—the words "person" and "substance." "Person" is derived from the Latin *persona*, a mask, through which the actors spoke in ancient times: and we have *one* mask or appearance by God *as* the Father in *creation; another* mask or appearance (or mode of action) by God *as* our Redeemer in Christ Jesus; and a *third* mask or appearance by God in Christ, in the giving of His HOLY SPIRIT to them who ask Him.

The meaning of the word "substance," as conventionally used, is synonymous with "matter"; it is derived from the Latin word *substantia* (standing under). The Greek word *υποστασις* means precisely the same; and the substantial or hypostatic union *between* the Father and the Son consists in the divinity of the Father standing under or being included in the humanity of Christ, called the Son; so that God and Christ are not two, but one,—God-man; GOD by the hypostatic union of divine wisdom manifested in the "*flesh*," and MAN of the substance (or matter) of the Virgin, God taking upon Himself the veil or tabernacle of humanity, in which to dwell and to carry out His grand purpose of teaching, blessing, and saving all who should believe in Him and serve Him.

Having premised this much, let us endeavour to illustrate the facts. Our gracious Queen is always *hypostatically* upon her throne, wielding the sceptre of her power; her laws are founded in truth and administered in justice. Criminals convicted of their infraction are punishable, and for some offences even unto death. The Queen, however, has the prerogative of mercy,—she can exercise her royal clemency by re-

mitting the punishment of the offender. Now supposing her Majesty had issued a proclamation to all criminals, that upon their repentance (change of mind) and ceasing from their iniquity she would pardon them; and yet none repented nor departed from his evil ways. Suppose, further, that their royal mistress, yearning with pity and compassion towards her rebellious subjects, determines, by her own counsel secret to herself, to go down in person (*in personâ* or disguise) amongst her people, and to declare to them that it is not the will of the sovereign that any should die at the hands of justice; but that all should be forgiven, if only they would cease from their rebellion, and sue for peace. If there were some chief bandit, who with his myrmidoms held myriads of persons in bondage, and would not let them break away—alter their lives—supplicate pardon, and become good,—the Queen might direct an attack upon him, and authorize his overthrow. The Queen would assume humble attire, and, consorting with the common people, cheer the humblest and exhort the vilest; till at length the question would naturally arise on all sides, "Who art thou?" To which she might reply, "I and the Queen are *one:* he that hath seen me hath seen the Queen: all things that the Queen hath are mine." Insult, mockery, and persecution might follow, until her Majesty chose to make her escape, and resume her true position on her throne. Now it is clear, that whatever the "opinions or belief" of the people might be, it would still be true that the humble advocate, mediator, and intercessor for the lives, liberties, and happiness of her rebels was one with the Queen,—or strictly *was* her Majesty. It may

be objected that the cases are not parallel, because, whilst the Queen was bent on her lowly mission, she was not actually on her throne. It is true that no perfect parallel can be found to the wonderful manifestation of "God in Christ," because of the power of omnipresence which belongs to God alone. Yet, for all purposes of government, the Queen in the case supposed, was hypostatically—*substantially*—and in spirit, on her throne.

The identity (or oneness as to person) of Christ with the Father is demonstrated by Christ himself (John xiv. 8—16):—

"Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father. . . . Believest thou not that I am *in* the Father and the Father *in* Me? the words that I speak unto you I speak not of (rather from) Myself: but the Father that dwelleth in Me, he doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I DO, that the Father may be glorified in the Son. If ye shall ask anything in My name, I WILL DO IT. . . . And I will pray the Father, and He shall give you another Comforter (1 John ii. 1, translated 'advocate'), that He may abide with you for ever."

This also gives the clue to the understanding of the verses (John xiv. 6, 7)—Jesus saith unto Thomas,—

"I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him."

That is, look at the Son—ponder upon Him—gaze

with love upon Him, until you understand and know Him; and when you thus see and know HIM, you will see and know the FATHER.

THE HOLY GHOST THE SPIRIT OF CHRIST.

To show that the Holy Ghost is the Spirit of Christ we point to the following (John xx. 22):—"And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost" (or the Holy Spirit or breathing).

(Matt. xxviii. 19) "Go ye therefore, and teach all nations, baptizing them in [rather into] the name of the Father, and of the Son, and of the Holy Ghost." The disciples, however, knowing that Christ was the *embodiment* of "*Father, Son, and Holy Ghost,*" baptized in the name of the Lord Jesus" (Acts viii. 16). So when Philip said to the Ethiopian eunuch, "If thou believest (Acts viii. 37) with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. . . . And he baptized him." (Acts ii. 38) "Peter said unto them, Repent, and be baptized every one of you in the name of *Jesus Christ* for the remission of sins, and ye shall receive the gift of the *Holy Ghost.*"

(Acts x. 47, 48) "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the NAME OF THE LORD."

(Acts xix. 5) "When they heard this, they were baptized in the NAME OF THE LORD JESUS."

(1 Cor. i. 3) "Grace be unto you, and peace, from

God our Father, and [not from] the Lord Jesus Christ." (Ver. 13) "Is Christ divided?" No! these benedictory texts all proclaim the *oneness* of the Father and the Son.

THE BAPTISM OF CHRIST.

Christ, in His humanity, fulfilled all righteousness; and therefore submitted Himself to the baptism of John, whom He had sent into the world as His own forerunner, and who had preached that—

"There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but He shall baptize you with the Holy Ghost" (Mark i. 7, 8).

Though the baptism of repentance could in no way affect Jesus in His perfections; yet, to show the need of repentance in His followers, and to avail Himself of that opportunity to proclaim His Godhead, He underwent the rite; and—

"As He came up out of the water He saw the heavens opened, and the Spirit like a dove descending upon Him (Mark i. 10). And there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased."

How easily is the *natural* man persuaded by a mere word to depart from the divine Unity! Here, say the churches, are the *voice* from heaven, and *Jesus* and the *Holy Spirit*, separate and distinct; and therefore the tri-personality: whereas the expression, "This is My beloved SON," is but another mode of saying, "This is Myself manifest in the flesh:" the voice is at once recognised as the voice of GOD, who was both within and without that human form;

and the SPIRIT like a dove descending upon Him was the emblem both of the conjunction between the divinity and humanity, and of that "peace on earth and good will toward men" (Luke ii. 14) which God in Christ came to promulgate, and by the willing co-operation of the world to establish.

THE TRANSFIGURATION.

There was a sublime end in this appearance of our Lord which, under the corrupt teaching of past ages, has been lost sight of. He had been speaking of disciples' duties, of the value of the soul, and of a certain time of judgment when He should reward every man according to his works; adding, "There be some standing here which shall not taste of death till they see the Son of man coming in the kingdom" (Matt. xvi. 24—28).

After six days He took Peter, James, and John (the representatives, possibly, to us respectively of faith, work, and love), and bringeth them to a high mountain apart, and was transfigured (metamorphosed) before them, and His face did shine as the sun, and His raiment was white as the light: and Moses and Elias were talking with Him. Peter said, Lord, it is good for us to be here; when a bright cloud overshadowed them, and behold, a voice out of the cloud, which said, "This is My beloved Son, in whom I am well pleased; hear ye Him. And they fell on their face, and were sore afraid.'

Here we have our Lord's words verified, within six days, in the disciples "seeing the Son of man coming in His kingdom," showing Himself to be the King of

heaven; His "brightness as the light" (Hab. iii. 4); "covering Himself with light as with a garment" (Psa. civ. 2),—a bright cloud indicative of His Holy Spirit hovering over them, and the voice of the Father, of whom Christ is the form, audible to their ears, conveying to this infant church the lesson of the divine *Unity* manifested in a clear and comprehensible *Trinity*.

And Jesus came and touched the disciples, and said, "Arise, and be not afraid: and when they had lifted up their eyes, they saw no man, save Jesus only,"—proving that whilst Jehovah, for our instruction and happiness, has exhibited Himself as Saviour and Sanctifier of the human race as well as Creator, His Unity cannot be broken.

"THE LAMB OF GOD."

"Behold the Lamb of God, which taketh away the sin of the world." The humanity of Christ symbolizes divine innocence—the LAMB that takes away from heart and life the sins of all who receive Him. There is no more comforting and assuring portion of Scripture than this, when rightly understood. The lamb has reference to the institution of the passover (Exod. xii. 3), to the lamb then offered "without blemish," and also to the Lamb of whom it is said (Isa. liii. 7), "He is brought as a lamb to the slaughter,"—in both which instances there is a prefiguration of the sacrifice of Jesus Christ. In whatever God does for man co-operation is commonly required; and therefore man had to believe the message, to procure the lamb for the passover, kill it, and take of its blood, and strike

upon the two side-posts and the upper door-post. He must *now* receive the spirit of innocence from the Lord Jesus, reject his own selfish life, and let wisdom sanctify his mind, so that nothing unclean can enter it. "Sanctify them by Thy truth; Thy word is truth" (John xvii. 17). So, also, whether it be to increase and multiply, or to till the ground, or to build houses, or to clothe and feed the body, or to be healed of sickness, or to prepare for death, or to save the soul,—man must first be a *willing recipient* of the power to do what is required of him; and secondly, he must *will* to put the power into execution. Hence our Lord, when about to do good, was careful to ascertain the minds and real wants of the applicants. They showed their *willinghood* by coming to Him when He asked, "What *wilt thou* that I should do unto thee?" or, "*Believest thou* that I am able to do this?" and they realized a *blessing* according to their *faith* as exhibited in their *works.*

The taking away of the sin of the world must be understood in connection with the other truths concerning Christ; namely, that He was God, and that what He, did He did by His own inherent power,—that He healed the sick, fed the multitudes, opened the eyes of the blind, the ears of the deaf, and the mouths of the dumb, that He raised the dead and forgave sins. Nowhere is it said that any of these things were accomplished by the Father for the sake of His Son, or by the Son for the sake of the Father. Such language is not scriptural. Two important matters, essentially diverse, are usually held by preachers to be the same; namely, *taking away* sin, and *forgiveness.* Now the *latter* flows from an attribute of God

which is always in exercise. He is plenteous in mercy, —always waiting and willing to forgive, and to seal a sense of pardon upon our consciences if we will only cease to offend. "Wash you, make you clean; put away the evil of your doings from before Mine eyes. Cease to do evil; learn to do well" (Isa. i. 16). Christ "takes away the sin of the world" only by co-operation on the sinner's part; and that process consists in man's believing on Him, loving Him, and showing that love by keeping His commandments. "He that hath My commandments, and keepeth them, he it is that loveth Me" (John xiv. 21). Hence the Baptist says, "Behold the Lamb of God *taking away* (Gr. *αιρομενος*, Lat. *tollens*) the SIN (the whole body of it) of the world;" that is, entering upon that series of acts of divine love which, if we believe and appropriate, will surely take away our sin by our obtaining forgiveness of the past, and henceforward being drawn into and kept in the paths of truth and goodness. A simple illustration of this may be given. A wayward child disobeys the paternal command and wilfully tampers with the fire; a severe burning is the consequence, —the result of a broken law. The father freely forgives; but the child must determine not to sin any more, and the punishment will cease in due course. The father continues to love—loves amidst the pain, and the child repents, and for the future obeys. Thus offences are taken away or removed by the love of the father operating upon the spirit of a repentant child. So Christ not only takes away the sin in forgiveness, but the inclination to sin by the gracious influence and gift of His Holy Spirit to all those who in faith ask for it,—*i. e.* hoping *and willing to receive it.* To all

who seek for grace as for "*hid treasure*," and knock at the "*door*" of mercy, determined that it *shall be* opened to them, Christ becomes the Fountain of all good,—the First and the Last of salvation. St. Peter gives in detail the requirements of the co-operation on our part :—

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not *redeemed* with corruptible things, as silver and gold, *from* '*your vain conversation* (conduct of life) received by tradition from your fathers; but with the precious blood of Christ, *as of a lamb without blemish and without spot:* who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who *by Him* do believe *in God*, that raised Him up from the dead, and gave HIM glory; that *your faith and hope* might be in God [himself]. Seeing ye have purified your souls *in obeying the truth* through the Spirit *unto unfeigned love* of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. i. 13—23).

The power of God, it may be objected, may *compel* sinners to repentance. There must, however, be a *willingness* on man's part; and this in virtue of that reasonable will in which God has created him. "He came unto His own, and His own received Him not; but *as many as received Him*, to them gave He *power to become* the sons of God, even to them that believe on His name" (John i. 12).

Christ, the Lamb of God, takes away sin by forgiving it in *the past* and preventing it *in the future*, through the regeneration of the heart and life—drawing the powers of both soul and body to Himself by the cords of His love.

Sin is the transgression of the law, and cannot be taken away like material filth from human dwellings, but can only be attacked through the understanding and the will of the sinner: the will must be *regenerated* by the reception of the love of Christ; the understanding must be *enlightened* by divine truth, and thus the gracious words of the Baptist, "Behold the Lamb of God, that taketh away the sin of the world," are as applicable to ourselves, our Church, our government, and our nation, as they were to those to whom they were for the first time addressed. To ourselves, first, let us make the faithful application;—are *our* sins taken away by the renewal of our affections to Jesus, and the dedication of our powers to His service? Have *we* right views concerning Him? and do we *know* Him as the God of our salvation?

The "Lamb of God" *will not*—nay, having endued His creatures with a freedom of will and liberty of determination, *cannot*—"take away the sin of the world," so long as His professed disciples engage in, and make harvest out of, the *causes of sin*, encouraging and tempting to wrong-doing of every kind. The only way in which the sin can be taken away by Him is by His followers yielding Him their wills, their love, and their hearty co-operation, through an intelligent knowledge of His plans for their good.

Let none infer from this that man can "save himself," or gain any "merit" by his works. "God in

Christ," in His infinite wisdom, devises the way, instructs man in the knowledge of it, gives him power to understand it, and invites him lovingly to accept its blessings; so that all is of and from Him. He is the "ALL IN ALL."

A MEDIATOR AND ADVOCATE.

Christ is a Mediator too: "There is one God, and one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5). Of all the wonders which time has unfolded, the greatest is that of the "high and holy One that inhabiteth eternity" condescending to visit this sinful world. Well might angels be represented as looking down with amazement upon this mystery. To effect this end it was needful that God should become the subject of His own laws; and if He would speak to men face to face, He must become as a man Himself, in form, in speech, and in action. He desired a medium, or mediator, between Himself (in His divinity and immensity) and His reasonable but fallen creatures. "A mediator [ordinarily] is not a mediator of one, but God is one" (Gal. iii. 20). So that, although, to outward appearance and to the untaught, Christ may seem to be separate from the Father, They are both one, and the humanity is assumed as the medium of bodily communication between God and the world. "There is, then, *one* Mediator." A reconciliation was thus effected of man to his Maker, God having from the beginning been uniformly and universally the *same* in goodness and in truth. God manifested Himself in His manhood as Mediator to instruct and save our race. The doctrine that the Mediator's office was to

pacify God is in this light seen to be unfounded; and equally so is the pernicious teaching that Christ Jesus came into the world to perform the commandments on *man's behalf*, so as to render it *unnecessary* for him to keep them; and to substitute salvation by *faith alone*, or by simply believing what God in Christ has done, without equal regard to obedience, as proof of the believer's love to his Saviour.

We have also an *Advocate* (Παρακλητον, the "*Comforter*," or one to give counsel in a doubtful case) with the Father, Jesus Christ the righteous, in the humanity which God assumed, and wherein He became to *wise* men the very Being they had longed for, visible, accessible, and condescending (1 John ii. 1).

THE WAY, THE TRUTH, AND THE LIFE.

"Every one," said Jesus, "that is of the truth heareth My voice" (John xviii. 37). Pilate saith unto Him, What is truth?—in the Latin tongue, in which most likely Pilate spake, *Quid est veritas?* Strange! but so it is, the letters of this question transposed, form the complete answer to it,—*Vir est qui adest*, "it is the man who stands before you."

"I am the way, the truth, and the life" (John xiv. 6). There is *no other* way but Christ, for He is the only way; there is *no other* truth, for He is the Source and Fountain of all truth; and there is *no other* life, because He is the Author of all life—animal, physical, human, and divine.

Without a perception of this truth there can be no religation or religion, no binding back of man's affections to it. Let ever so much religious machinery of

any other sort be set to work, and the effects will be altogether shocking. Now any artistic mechanism of human contrivance so failing in its expected results would be repudiated at once. By the lack of fruit the seed should be known to be error sown in sand, not truth in "honest and good" soil.

THE SACRIFICE OF CHRIST.

The theory taught by all churches is, that Christ, the Son of God, became a perfect sacrifice and oblation to His Father for the sins of the world, whereby God was enabled to forgive (or justified in forgiving) sinners, thus effecting what is termed an atonement to the Father. Let us unravel this mystery. First: Christ was God the Father in manifestation; the Son, or human manifestation through the Virgin. Secondly: unity, indivisibility, and unchangeableness must be recognised as attributes of God. Hence,

Thirdly, no sacrifice can by possibility affect those attributes.

Fourthly: the Mosaic sacrifices of simply slain animals could have no effect either upon the offerer or upon God to whom they were offered.

"I will take no bullock out of thy house, nor he goat out of thy fold. For every beast of the forest is Mine, and the cattle upon a thousand hills. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. l. 9, 10, 13—15). "To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. xxi. 3). "For I desired mercy, and not sacrifice" (Hos. vi. 6). "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable

service" (Rom. xii. 1). "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4).

The Jews themselves—often mere hypocrites, or players at religion—had confounded the truth and misunderstood the nature of their own sacrifices under the law. It was the humble, contrite, and penitential sorrow for sin, and the resolve, by God's help, to live righteously, which was acceptable to the Lord; and the offering of the pure animal merely symbolized the best affections of the heart on the part of the sincere offerer.

Thus sacrifice in all its bearings had reference to *man*, to the drawing of *his* affections, and the subjection of *his* heart and life to the Lord.

And in the same manner the sacrifice made by Christ — His life and sufferings, death and burial, glorious resurrection and ascension—was surely made, not for the purpose of changing Himself, the "UNCHANGEABLE," but of drawing, by the cords of His unbounded love, the hearts and consciences of men into His willing and adorable service.

"Altar, victim, and sacrificer" (or priest), have passed away as a shadow, and "there remaineth no more sacrifice for sin. The priesthood being changed, there is made of necessity a change also of the law; but Jesus has an *unchangeable* priesthood, wherefore He is able to save to the uttermost them that come unto God by Him."

AN INTERCESSOR.

Christ is an Intercessor in the right understanding of His life and office. The office of Intercessor, as usually

described, necessitates again the division of the Godhead; and ordinary Christians have no conception of the true meaning of this office, except as they portray before their eyes Christ as an ordinary Son, interceding between *His offended Father and sinners.* But God is Love itself. It was His love which brought Him in Christ upon earth; and it is still always interceding—stepping in *between sinners and their approaching ruin*, and provides all the aids that may be required by man for his restoration to purity. *This* God does in Christ, out of His own infinite love. He who is the Father himself, under the veil of a human form, declares (Isa. xliii. 25), "I, even I, am He that blotteth out thy transgressions *for Mine own sake*, and will not remember thy sins."

He (Christ) ever liveth to make intercession for us (Heb. vii. 25), εις το εντυγχανειν,—to be in His divine humanity a medium, at once clear, intelligible, encouraging, and consoling, whereby the creature is privileged to speak to His Creator. The interposed or *intervening* human form, assumed by our heavenly Father in the name of Jesus, operates as a "*Go-between*," whereby He has been graciously pleased on His part to come down to man; and man, on his part, has been lifted into the very presence of the "King of kings";—not the intercession of a third party between two at variance (in order to make *them* friends), but the assumption by a loving, invisible, and apparently far off, though spiritually present, and omniscient and omnipotent Parent (in order to win back to affection and obedience His rebellious children), of a human form, in which to carry out His designs of grace and mercy.

THE REDEEMER.

The very sound of redemption is joyous; and to be the subject of it in any sense, from trial, trouble, captivity, or loss, is, even to the worldling, gladdening. But the redemption of an intelligent soul from the love and practice and guilt of sin is far more so. It differs, too, from the pecuniary redemption of a land from its oppressors, or of a slave from his master. The redemption of a sinner by the *grace of Christ* can only be effected through the *conscience*, and by a change of heart and life, in which he must be a willing co-worker. There is much *to do* as well as *to receive*. He must have heard and known of Christ as his "manifested God"; he must have realized that hope in Christ which "purifieth even as He is pure" (1 John iii. 3); he must have "seen (with the vision of faith) the Lord," as an earnest of that view of Him in the world of glory reserved to them who have loved and served Him here below.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might *redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works*" (Titus ii. 11—14).

A persistent, though age-hallowed presentation of the gospel of the Redeemer in such form, and with such tolerated impediments in its path, as to preclude its reception by the heathen, and to negative its sanctifying power amongst our own people, must, if continued, tend to the conviction that such teaching

is theoretically defective in some essential particular. Up, then, Christian minister, and supply the defect. "*These* things speak, and exhort, and rebuke with all authority" (ver. 15).

"PROPHET, PRIEST, AND KING."

God having made man, "after the image and likeness" of Himself, intelligent—in order that he may understand his creation, preservation, and redemption, and physical, social, moral, and spiritual science,—has so ordered that every sense or inlet to his soul may become a means of knowledge and pleasure, and the exercise of every power with which he is endued a source of happiness.

He has made man *free* to choose his occupation and his pleasures; so that, in that freedom, he may select and improve both.

Everything which he can see or handle, or bring his mind to bear upon, is marked "GOD'S"; so is man himself. Thus he can see God everywhere, in every form of matter,—see Him in revelation, see Him in Himself, and see Him *bodily* in Christ Jesus, who is at once the sure foundation, the glorious building, and the triumphant topstone of His love; wherein he becomes more entirely, more evidently, more comprehensibly and intelligibly, man's "PROPHET, PRIEST, and KING": Prophet to teach; Priest to offer the great sacrifice of Himself, *once for all*, upon the spiritual altar of unfailing love; and King to hold universal and undivided sway,—whose laws His people adore for their wisdom, and strive to obey because of their justice, goodness, and truth, and of the inestimable benefits, *promised and sure*, upon their observance.

"BEFORE ABRAHAM WAS, I AM."

On our Lord's saying this, "the Jews took up stones to cast at Him: but Jesus hid Himself" (John viii. 58, 59). It is another proof of Christ being God, and of the ignorance on the people's part of the fact.

Moses had told them (Exod. iii. 14, 15) that God said unto him, "When thou comest unto the children of Israel, and shalt say unto them, The God of your fathers hath sent me unto you; and they shall say to you, WHAT IS HIS NAME? thou shalt say, I AM THAT I AM; and thou shalt say unto the children of Israel, I AM hath sent me unto you. And moreover thou shalt say, The Lord God of your fathers, THE GOD OF ABRAHAM, the God of Isaac, and the God of Jacob, hath sent me unto you; THIS IS MY NAME FOR EVER, and this is My memorial unto all generations."

In Isa. xlv. 15 they had read, "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour." The Incarnation, or God's hiding or veiling Himself in human form, clears the statement of all difficulty, as well as accounts for the peculiar expression, "Before Abraham was, I am;" showing that, as to the Lord's divinity, *the past, the present, and the future* are all alike.

"ALPHA AND OMEGA."

As the Scriptures begin by declaring that "in the beginning God created the heaven and the earth" (Gen. i. 1), so it would seem right that they should con-

clude with a similar summary. In Rev. i. 5 Jesus Christ, "that loved us and washed us from our sins in His own blood, and hath made us kings (a kingdom) and priests unto God and His Father," is made to say, "I am (the) Alpha and (the) Omega, who is, and who was, and who is to come, the Almighty." Again (Rev. xxi. 6), "And He that sat upon the throne said, Behold, I make all things new. . . . Write, for these words are true and faithful. And He said unto me, It is done. I am (the) Alpha and (the) Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. *He that overcometh shall inherit all things;* and I will be his God, and he shall be My son."

This is a divine generalization of the practical conditions of salvation. First, believing in "God in Christ," we are to have a thirst for His truth and a desire to obey it; and second, with the strength and vitality imparted by the "water of life," we are to enter upon a life-contest, or spiritual battle, with the principles of sense, and the powers of Satan in the world; so that the crown of immortality may be awarded to him who, by his soul-victory, has illustrated the goodness and truth of the Captain of his salvation.

Again (Rev. xxii. 12), "Behold I come quickly; and My reward is with Me, *to give every man according as his work shall be.* I am (the) Alpha and (the) Omega, the first and the last, the beginning and the end. Blessed are they that *do* His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Here we have plainly stated a transcendently divine doctrine,—a RIGHT to eternal life! It is not the

result of arbitrary choice; it is the sequel of a divine law,—of that unfailing *justice* and *truthfulness* which is *in* God, and which *is* God. On this truth we may build our hopes, and by its power we may live the Christian life, and overcome all things. Heaven is not so much a *place* of happiness as a *state;* and every soul that purifies himself by divine truth and grace, of divine *law* "inherits the promises." "Let him (ver. 17) that is *athirst* come; and *whosoever will*, let him take the water of life freely. . . . If any man (ver. 18) shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man (ver. 19) *shall take from the words* of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book. He who testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

Thus a golden thread runs through the whole of the Scriptures, declaring God, manifesting Himself through Christ and His Holy Spirit, to be ONE; that *in* Christ "dwelleth all the fulness of the Godhead bodily,"—"who is the way, the truth, and the life:" and crystallizing all this, St. John sums up the three essential and divine attributes of LOVE, POWER, and WISDOM in one word, in the concluding sentence of his Apocalypse,—"The GRACE of our Lord Jesus Christ be with you all. Amen."

THE KINGDOM OF CHRIST.

If Christ were really God, then He came not to establish a *new* kingdom, but to support and extend His own

kingly power, subject to those laws of truth and righteousness which were literally an efflux and expression of Himself. The Jews might have expected a *new* kingdom, and have had strange anticipations of the nature of it, and of the laws by which it was to be governed; whereas, had they believed in Jesus, and known who He really was, they would have understood His object,—namely, to *resuscitate* truth in their minds, and cause them to receive afresh His kingdom, by the establishing of His love and the authority of His laws in their hearts. As a people they had revolted from their allegiance to God; and though externally religious, hypocrisy and selfishness were the leading characteristics of their conduct. Christ is the Mediatorial manifestation which renders the kingdom both possible and actual. He is the Priest, Prophet, and Intercessor; but the kingdom itself is the *same* kingdom for which He told His disciples to pray when He taught them to address their Father thus,—"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. vi. 10).

IT IS FINISHED.

Who can know the full meaning of these significant and comprehensive words? Yet we may attempt to show very briefly a reasonable conclusion for the ordinary mind,—

1st. In relation to Christ himself.

2nd. In reference to the object of His mission.

3rd. In respect of their application to man.

(1) They cannot mean that anything had occurred either to increase or diminish Christ's power, or to pre-

vent further steps on His part, since the omnipotent God then manifesting Himself cannot change.

(2) In respect of Christ's object, which was to *show* Himself as the Saviour of the world, the words seem to testify that all which the malice of man could do to His humanity was over, whilst His love to them remained unchanged. And forthwith "He bowed His head, and gave up the ghost." His humanity was emptied of the spirit (John xix. 30), His bodily sufferings had ceased.

(3) The application to us is, that God in the humanity of Christ suffered on our behalf, after a life of lovingkindness, self-denial, hardship, and persecution, the pains of a cruel, lingering, ignominious, deathlike, and awful process, which was permitted to sever His humanity and divinity asunder; and if Christ thus loved us, so ought we to love one another.

Seven hundred years before His crucifixion God declared to Israel (Isa. xliii. 3), "I am the LORD *thy* GOD, *the Holy One of Israel, thy* SAVIOUR."

He was then the only Saviour of the Israelitish church, as He is *now* of all "the Israel of God." So far as His own will and power to save are involved, they cannot be increased; but because of man's natural and sensuous disposition, inclining him only to believe in what he can see with his natural eyes, God, out of compassion to his blindness and weakness, came, as it were, down from heaven; so that, in the form of a man, men might see Him with their eyes, hear Him with their ears, touch Him with their hands, follow Him with their feet, and LIVE. God changes not; and His love, which is infinite in Christ Jesus, is the method, the very "*modus operandi*," for drawing us to Himself.

It was the impious and ungrateful rejection of this love, crowned by the infliction of an excruciating death, which drew forth the exclamation, "IT IS FINISHED." Death and hell had done their utmost, the trial was over, and the pain endured; but the love of Christ was still the same, transcendent and all-conquering. Not remembering who Christ is, men are led to speculate as to *how much* of the "redemption work," as it is termed, was complete when the words were uttered. It is plain that all was not done, for the resurrection, ascension, and glorification were to follow. Yet these could add nothing to the *love and power* of God in Christ, though further evidences of *them* to mankind. The final words of our Lord, therefore, appear to have been applied to the cessation of His labours in the flesh, to the termination of His bodily sufferings.

"THE RESURRECTION."

Scepticism and infidelity may as frequently be the result of false dogmatic teaching as of any disinclination in the human mind to receive truths of a spiritual character. The doctrine of the resurrection is not in itself a difficult one to master; but when it is said that the particles of the actual body deposited in the grave will be raised, REASON is naturally staggered. It sees that the material of that body dissolves, and becomes portions of other bodies, in a series of endless changes. It contemplates the battle-field, with its tens of thousands of slain, whose blood has saturated the soil, and whose bones have mouldered in the plains. Luxuriant crops of corn arise, which go to build up the bodies of other men and animals. It (reason) sees that some bodies of men have been devoured by their savage

cannibal fellow-creatures; and, in fact, that the material of one human frame may have entered into the composition of great numbers of others; and it comes to the not irrational conclusion, that the resurrection of the natural body is incredible.

The dogmatizer may insist that "with God all things are possible"; and is again answered that the same particle of matter cannot be in two places at the same time; much less can a human body be forming parts of thousands of others, and also in a state of contemporaneous entirety itself. Experience may be decidedly in favour of "an (but not such an) hereafter existence." "The unattractive insect that lies upon the blade of grass, or upon the cabbage-leaf, and in a few short days is found floating in the air, in all the beauteous colours of the rainbow," is not a resurrection from the dead, but a metamorphosis or change effected by new materials, constructed under a fresh adaptation of vital law. Nor is it true that "the dry (dead) root in the gloomy season of winter, when spring comes forth, blooms into a beauteous rose." The root that grows is living, and the blossom is a new development through the root's instrumentality, and therefore bears no analogy to the resurrection of a dead body, passed not only into dissolution, but having had its various parts taken up by the myriad mouths of hungry circumjacent animal and vegetable life. "The egg-shell that contains an eagle, that is to wing its flight above all other birds, and rivet its eye upon the meridian sun," is full of living matter in a state of progression, and bears no analogy to the resurrection to life of a dead and decomposed body. To make the cases parallel, the egg must be boiled, deprived of its life, and be eaten

by some animal. The doctrine, therefore, of the resurrection of our dead, cast-off, dissolved, and not only useless but encumbering bodies, is not in unison with the analogies of nature or the experience of our common humanity.

The words of our Lord (John v. 28) do not supply an argument for such a resurrection :—

"The hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

This *must* be a spiritual resurrection, as appears by the 25th verse : "The hour is coming, and *now is*, when the dead shall hear the voice of the Son of God : and they that hear shall live." So Paul (Col. iii. 1), "If then ye be risen with (Gr. *συνηγερθητε*, Lat. *suscitati*) Christ"—that is, renewed in the Spirit whilst yet in the flesh,—"seek those things which are above,"—live the higher life. In harmony with this is the statement of Christ to the sister of Lazarus :—

"I am the resurrection, and the life: he that *believeth* in Me, though he were *dead*, yet shall he *live:* and whosoever *liveth and believeth* in Me shall *never die*" (John xi. 25).

But because the scattered fragments of a dissolved body, incorporated with thousands of other varied forms of matter, *cannot* reunite in one body, and at the same time form various parts of other bodies, animate and inanimate, does any say "that there is no resurrection"? As surely as Christ rose from the dead, so shall we; but after a different manner. The body of Christ, having no earthly father, was "not to see corruption" (Psa. xvi. 10), but "to live for ever

(Psa. xlix. 9). He whom God raised again saw no corruption; and after dying, rising again, and undergoing a process of glorification, ascended into heaven.

The natural body and spiritual body, united upon earth for the duties and enjoyments of life, and by way of probation for the spirit, become separated at death; the body to return to the dust from whence it came, and the spirit to ascend to God who gave it. So is the resurrection of the dead; "a natural body is sown, a spiritual body is raised. There is a natural body, and there is a spiritual body" (1 Cor. xv. 44). "The God of Abraham, of Isaac, and of Jacob, is not the God of the dead, but of the living." Can a material body be required in a world which is spiritual? And if the minds of men were not so *sensual*, would there be any inclination to contend for the resurrection of the *natural* body? Is it not a delightful thought, that when the spiritual body, which is the real man, shall be disencumbered from the fleshly body, and no longer plagued by its ponderousness and its infirmities; nor subject to the laws of matter, time, and space, it will feel like a slave emancipated, or a bird uncaged, revelling in all the delights of that celestial sphere for which it has been preparing on earth through the love of Christ our Saviour?

To have an intensely and beautifully organized spiritual body, freed from every defect and imperfection, either of comeliness or utility, is enough to ravish a philosophic mind. Well may the heart leap with joy at the reflection, that "when our earthly house of this tabernacle shall be dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1).

DIVISION II.

THE TRINITY.

To conceive of a Trinity in one glorious divine Being is easy; but to conceive of a Trinity as represented by three distinct and separate individualities, performing different personal parts, all equal and coeternal, yet all included in a divine Unity, is simply impossible; and to profess to believe in impossible and contradictory ideas is absurd. We can simply "parrote" them.

The embarrassment of the inquirer after God upon this head has been felt in all ages. After insisting upon the tri-personality which suggests to every mind simple *tri-theism*, the *unity* is announced as the climax of divine truth. This proves a stumblingblock, as well to those whose early education has been Christian as to those who have sprung from a heathen origin. In teaching the sciences, men learn axioms and principles that are true and unbending, and laws that are mathematically just. For a house, the plan must be drawn with precision, and the foundation be solidly laid; and in the erecting of it, the line, plummet, square, and rule must be applied. How far otherwise is the plan adopted in teaching religion! Here the

teacher lays down no axiom, but calls upon the pupil at once to believe, without hesitation, inquiry, or proof, not only that *three* things of equal magnitude can be included in *one;* but that the three distinct beings (Father, Word, and Spirit) ARE *each* identically and mutually a fourth and common being (God). If the *first*, however, be *infinite*, it must include something less than itself as the second, two perfect infinities equal to each other being a contradiction; and if the *second* be only *infinitesimally less* than infinite, it cannot include a third that is not less than itself. Three circles of equal magnitude cannot be included in one,—one must be greater or less than another; and three containing cubes lie under the same law of impossibility. Men, therefore, should be very careful how they attempt to symbolize the Trinity. GOD IN CHRIST is the one centre to the circle, which represents the circumference, or rather, illimitability of His power. Man, in his so-called wisdom, or by reading the *letter* of the Word without regard to its *spirit*, *invents three centres* to the same circle; and when called upon to explain his fancied discovery, takes shelter under another word, mystery!—the real mystery being the folly of trying to show that God is a Being totally different from what He "manifests Himself." A popular preacher (Dr. Cumming, "Is Christianity from God?" p. 222) writes,—

"We hold, and *all who are worthy the name of Christian hold*, that there is one living and true God; *and yet* that there is what is called, in the language of theology, the Trinity, *i. e.* three *persons*, though but one *God*. Now if it be asked, Can you explain this? I answer, No! Can you *comprehend* this? I answer, No! But if you add, Do you not then *reject* this? I answer, No! . . . There are mysteries in every beating heart, mysteries in every blade of grass."

What then? This is equally quibbling and confusing; for the word mystery here can only mean that there is something about the heart *unknown*, as there is something about the Infinite unknown. But if what is unknown is not a part of "revelation," what is unknown cannot be explained, and therefore cannot be *held to be true* or believed,—for belief is the perception of a truth: the illustrations used are therefore self-refuting. Does any one believe that the four valves of the heart are one? Does the fact that there is something unknown to us about the heart's beating call upon us to believe that it *beats* and does *not beat* at the same time? or the unknown of the blade of grass demand assent to its being three blades, equal to one another, and yet only one? Away with such unreasonable and irreverent talk! Theological truth suffers violence in such hands, and scepticism and infidelity are the *necessary consequences*. In direct variance with the above author, it may be said that the REAL TRINITY is not a contradiction, but a truth,—a truth at once distinctly declared and clearly explained. It is a revelation, historically and analytically displayed; it is so plainly unfolded, that we can not only easily see *what* it is, but *how* it is. There is not only enough told for our salvation, but for our intellectual enlightenment,—enough for Christians in the closet, in the sanctuary, and on the death-bed; and even for philosophers in the academy, the lyceum, and the school. Surely it is not hard to comprehend how the Deity, in His love and mercy, can make three distinct manifestations of Himself by the assumption of a trinal form which shall establish the unity of essence. No thoughtful person could deny.

that *being* underlies appearance; or, to reverse the form, that the *visible* is a changing apparition of the *invisible*, the *phenomenon* of the *noumenon*, *language* of *logic*, *reasoning* of *Reason*,—the concrete invisible principle, of which thought and its laws are the unfolding. In this sense, man is in the image of God. Suppose we were to take reason as exhibited in its formal act of *becoming* "reasoning," namely, the syllogism :—

Major (1). *God* alone has omniscience and omnipotence.

Minor (2). But Christ displayed omniscience and omnipotence.

Conclusion (3). Christ is God.

We have three correlated yet distinct premisses here *springing out of one root*, and having no meaning except in reference to each other. "*These three agree in one.*" But what should we think if any man were to say, "The major is the syllogism, the minor is the syllogism, the ERGO is the syllogism; and these three are *each* one, *all* one, and the *same* one,—are *each* reason, *all* reason, and the *same* reason"? We should say that the man was very unreasonable, and talked unprofitable nonsense. Remembering that God is *unchangeable*, and that what seems like change to us is only an appearance, arising from the mutation of the medium through which we may be looking; just as the sun, the moon, and the stars in the landscape may vary in accordance with the immediate relative position of our organs of sight; let us endeavour (in devoutest reverence of a great mystery, great indeed, yet not repugnant to our reason) to draw a figure which shall symbolize a possible Trinity. The *circle* may fairly

represent infinity, or endlessness; and *one* line of an equilateral triangle the Father, as yet dimly seen in His works of creation and providence; or as the "Jehovah" of the Jews, manifested in the Old Testament. *Another* strictly corresponding line may represent Him as the "Holy One of Israel," in His work of taking human form, so as to become the Saviour and Redeemer of the world (Isa. xlix. 26); and a *third* corresponding line, *uniting the other two*, may exhibit the unseen yet universally pervading Spirit of the love and power of the Father and the Son. Christ thus becomes, as the embodiment of the Father in the flesh, and as the outpourer of His Breath (John xx. 22)—of the Holy Spirit, "THE LAMB OF GOD," "in whom dwelleth all the fulness of the Godhead bodily," and who taketh (or is taking) away the sin of the world, just to the extent to which He is received as God, loved, and obeyed.

By the disturbance of the divine Unity, through a misconception of the Trinity, the walls of churches, Eastern, Western, and Reformed, reverberate with erroneous doctrines. Men's minds everywhere, from the highest to the lowest, are indoctrinated with falsities, their eyes directed to a Deity so characterized as to be repugnant to the instincts of the human mind implanted by God himself, and to all the laws of evidence by which the mind is guided.

Nations, individuals, and churches reap as they sow; and Great Britain is sowing false doctrines, and reaping the inevitable results in corruption, scepticism, and infidelity.

And this must continue until the Church, and through her the national mind, can be brought back to the conception and belief of the one only and true

God, the embodiment of love in Himself as the Creator, of wisdom as the Redeemer, and of sanctifying power as the Holy Spirit, and who demands the surrender of heart and life to Himself in filial service; thus showing men how to honour Him, and bless and make wise and happy themselves and the world at large. The moral difficulty is as great as the metaphysical. As no man can serve two masters, so no soul can have two deities equal to one another—one as his Creator and another as his Redeemer; one judging and condemning, and the other interceding and dying for him—without having a *divided affection*, nor without loving one in preference to the other.

Nor does the difficulty become less, rather greater, on being told that they are not two Gods but one; yet that the latter satisfies the claims of the divine justice of the former, and by the imputation of His own perfections makes a mere believer *in* Him *as* perfect as Himself,—a mode of teaching, the direct tendency of which is to induce, in those who have persuaded themselves into that idea, lives of carelessness and indifference, if not of known sin.

And is not this sufficient to account for the heterogeneous scandalousness of the principles and policy of Christian governments, and of the lives, works, and habits of their so-called Christian subjects?

God is ONE, and truth, which is Himself, is also ONE; and from Him alone does truth branch forth and stream over the universe, without one crossing line or divergence of its spotless rays. And the recognition of this evident, revealed, and intelligible fact, embodied in the Lord Jesus Christ, the Redeemer, will re-aggregate the world under the banner of His cross,

and disperse the mists of error and superstition, floating between the minds of men and that light of the Sun of righteousness, which is waiting to illuminate their souls—one Lord, one faith, one baptism, one God and Father of all; in whom, *because* of man's believing, he is not saved—for devils believe and tremble; but man is saved *because*, believing, he consequently loves and serves his Saviour, which state *is* salvation. Man is thus preserved, not *in*, but *from* his sins,—from their guilt by God's free forgiveness, from their power by regeneration through the truth and the Holy Spirit.

THE ATHANASIAN CREED.

If God be a *Unity*, as He must be, He cannot be a Trinity in the sense of division, separation, personality, and completeness in *each* person of that Trinity.

If God be omniscient and omnipresent, and fill the universe with His fulness, no other being can possess these attributes.

If God be the self-existent, uncreated, and eternal Unity, there can be no second self-existent, uncreated, and eternal unity; and therefore it is a contradiction to suppose that He can bring into existence a being that is *not* subsequent and secondary to Himself,—less than Himself, and hence of the nature of a creature; no matter how beautiful in form, how Godlike in power, or how filled with wisdom and goodness. It is useless for the ignorant to shelter themselves under such texts as "Who art thou that repliest against God?" "With God all things are possible;" seeing that nothing is possible with the All-wise and All-good but what is founded in perfect wisdom and

carried on by the love that is infinite. "God *cannot* lie," *i. e.* the thought of such a thing is a contradiction.

The Athanasian Creed requires revision; and with access to the same Bible, to an improved translation of its language, to the same history of the early Church, to an enlarged experience of heretical teaching, an extended knowledge of the divine laws as exhibited in nature and the sciences; and, above all, with the same Holy Spirit working in and with us, who can doubt that we are *as competent* to draft a creed and settle it as the *axiomatic expression* of the divine teaching for our age, and indispensable for all Christians, as were any other body of men in any other age of the Church?

Whilst viewing the past and present condition of Christendom, the divisions and contradictory teaching, the hollowness and hypocrisy, the playing at religion in externals, the connection of the wealthy and educated at various times with every species of injustice and wrong, and the ignorance and immorality of the masses, the time for reconsidering ways,—revising standards, and removing stumblingblocks, seems to have arrived; so that the Church may be a more perfect instrument for the illumination of the world, and the salvation of the people.

Formidable as it may appear, the correction of this creed would not be difficult, whilst it may establish a common standing-ground for all time. How many poor souls have been perplexed by its language, supposing it to have been constructed in such *early* times, and upon such *high* authority. Had it been so, indeed, no Churchman need be distressed; for our sixth Article,

above quoted, assures us that "*Holy Scripture* containeth all things necessary to salvation," and that nothing that may not be proved thereby is required to be believed.

Now, plainly, this creed is not taught in Scripture; neither was it adopted in the Prayer-book as a genuine document of Athanasius, but is styled "The confession of Christian faith *commonly called* the Creed of Saint Athanasius." It is now known to have originated in that sad period of the Church's history when the names of eminent men were forged to spurious documents, in order to palm them off and give them authority.

It is first mentioned at the Council of Antioch in 670, and was introduced into this country in the year 800. (*Procter's "History of the Book of Common Prayer,"* p. 230, Ed. 1856.) Archbishop Tillotson wished the Church was "well rid of it"; and the present Archbishop of Canterbury is said to have expressed a similar desire. It is omitted in the Book of Common Prayer, used and sanctioned by the bishops in communion with our own Church in America. Though offensive to many, it has some truth in it; and if truth cannot be gainsaid, and if creeds cannot in reality either make or change it, then we have good reason for its alteration or disuse. It teaches *this* truth, that "there be not three Gods, but ONE God; that the Father is God, the Son is God, and the Holy Ghost is God;" and, therefore, that *that* one God is and must be the Father, the Son, and the Holy Ghost. "One God in Trinity, and Trinity in unity." "Christian verity," that talks of "persons," in the common acceptation of that term, in the Trinity, is *not* verity, as we have shown; and by God himself, rather than by the "catholic religion," are we for-

bidden to say, "There be three Gods, or three Lords."

Without going further into its perplexing statements or expressing astonishment at its assertion, that any one not believing in its admittedly "incomprehensible" averments "*shall without doubt perish everlastingly*," true Churchmen should have no hesitation in passing by or explaining it;—inviting every weary soul to come to the Lord Jesus, in whom the everlasting Father dwells, and adore Him as the *First* and the *Last;* abandoning the dark words of erring mortals for the bright teaching of Holy Scripture. Let the people go to the God of the Word, and thus to the Word himself; they will then be truly enlightened, and can walk according to the divine will, having *in* them, as *around* them, the "Light of Life."

"MY FATHER IS GREATER THAN I."

This expression seems to mean that the Divine Love is *greater* than the humanity not yet fully glorified. In looking at the human nature of Jesus, there would be in His hearers a sense of incapacity of perfection. And when the Lord's humanity, as derived from the mother, was undergoing temptation, there might be induced in them a kind of consciousness of His future perfectibility; the words, therefore, "My Father is greater than I" (John xiv. 28), seem most apposite; as intended to impart to His disciples a knowledge of the fact of His Fatherhood, notwithstanding external human appearances. My Fatherhood which is in Me, is greater than my Humanity which you behold.

The *inward* man is far greater than the *outer* man,

with his infirmities and shortcomings; and when our Lord's human nature was in the course of glorification, so was it, in a higher sense, with Him. The perfect completeness of His humanity (through sufferings and death), and His glorification, were a necessary consequence of God's taking upon Himself the human form; yet, under all circumstances, and throughout His visit to the world, Christ and the Father were ONE.

Had Christ from the first continued to enunciate Himself as the Father, his persecutors might have cut short His human life prematurely. For a season, therefore, the *appearance of distinctness* between Him and the Father is *not* explained away; though the *identity* might have been clearly understood from His history, birth, and works.

SABELLIANISM.

It may possibly be pretended that the teaching of this work is but a revival of some bygone heresy, such as *Sabellianism*; but this will be the enemy seeking to prevent the dissemination of truth.

Sabellians, the disciples of Sabellius, who lived in the fourth century, were called "*Patripassians*"; because they taught the absurd and blasphemous doctrine that the Father *suffered*. Now, *in reality*, this is the ordinary creed of almost all sects of Christians at the present day.

Tripersonalists profess to believe that the second person of their Trinity (the so-called Son of God from eternity, co-equal and co-eternal with the Father, and one with Him) *did* suffer.

Do modern Christians then object to be called Patripassians? If so, they must admit that they do not believe in only one God; because, so believing, they become Deopassians, which is the same thing (since names do not alter facts), as holding the doctrine of a suffering God. Further, if Christ be that only God, He must be the Father; and thus, in spite of themselves, they are demonstrated to be Patripassians.

The following extracts from Wesley, who was a Churchman, and whose hymns have been adopted by almost all parties, will prove that the great body of Christians profess the doctrine, to which objection is now being supposed to be taken :—

"Where is the King of Glory now?
The Everlasting Son of God,
The Immortal hangs his languid brow,
The *Almighty faints* beneath His load."
Hymn 24.

"The Earth could to her centre shake,
Convuls'd while her *Creator died.*"
Hymn 25.

"The immortal God for me hath *died,*
My Lord, my Love, is crucified;
Come see, ye worms, your *Maker die.*"
Hymn 28.

"Sion, thy *suffering God* behold."
Hymn 149.

"Dies the glorious cause of all!
Well may Sol withdraw his light,
With the *Sufferer* sympathize;
Leave the World in sudden night.
While the *Creator* dies!
Silence saddens all the skies,
Kindler of seraphic love,
The *God of Angels* dies." Hymn 552.

May not the foundation of the error lie here. It was the *humanity* of Christ that suffered; and if that body could not be complete in all its adaptations without

suffering, nor until its final glorification; then we see that the *union* between the divine and human natures was in *incipiency* at the time of our Lord's birth, in *progress* during His life in the world, and *finished* by His death, resurrection, ascension, and glorification. And not until this would it have been strictly appropriate in the Apostle to have said, "In Him (Christ) dwelleth all the fulness of the Godhead *bodily;* and ye are complete in Him, who is the Head of all principality and power" (Col. ii. 9, 10). Thus it is literally true, as declared by the Apostle, that "He was made perfect (complete) through sufferings" (Heb. ii. 10).

ARIANISM.

If Arius denied the "eternal divinity and substantiality" of the Word, then Arianism is herein effectually met; because, if Christ be "the God that made the worlds," manifesting Himself in human form that He might become the Saviour, all qualities that pertain to the Deity must be His. The Athanasian Creed is not really opposed to this view, because, as we have seen, "if the Father be God, and the Son be God, and the Holy Ghost be God," and if there be not three Gods, but one God; then that ONE GOD is the *Father*, the *Son*, and the *Holy Ghost.*

Between the disciples of Arius and Athanasius, though there seems to have been much opposition, there might yet have been little real difference. Whilst the Council of Nice denounced the doctrine of Arius, they adopted the "Nicene Creed," which (though teaching that Christ is the "one Lord by whom all things were made," yet) denominates Him "the only

begotten Son of God." The same council (A. D. 325), ordered the books of Arius to be burned, and condemned those who kept them to capital punishment. It is said that he afterwards, by a moderated confession, satisfied the Emperor Constantine; but that Athanasius, then Bishop of Alexandria, refused to admit him or his followers into communion. For this the Emperor deposed and banished Athanasius; and the succeeding bishop was commanded to admit Arius forthwith into communion. Arius died whilst going in triumph to the church for that purpose.

So much for "authorities"! Reader! Look at, realize, believe, and be guided by, the *facts* of the revelation, not of dogma but of Deity.

SOCINIANISM AND OTHER HERESIES.

For the information of some readers, it may not be unnecessary to state what the opinions of Socinus were. He held that the Eternal Father was the only God; and that Jesus Christ was simply a human being superior to all others that had preceded him,—that he was therefore no Mediator, and filled none of the offices attributed to him by the various sects calling themselves by His name.

Of the innumerable heresies that have risen up in the different ages of the Church, the products, for the most part, of ill-taught, distempered, selfish or pseudo-philosophical brains, there is not one, it may be safely urged, which may not be accounted for by the mind of its author having been "*corrupted from the simplicity that is in Christ*" (2 Cor. xi. 3), and which a return to that simplicity would not be able to correct.

THE DENIAL OF THE FATHER AND THE SON IS ANTICHRIST.

The words of Christ must have been uttered from the depths of His divine wisdom and His abounding love to mankind. Knowing who He is, and seeing the objects He had in view, the position of the believer is impregnable. Whatever His disciples were capable of understanding and able to bear, *that* He undoubtedly taught them. The intelligence of His hearers was appealed to, and they were often rebuked for a dulness that was wilful: "*Ye fools and blind, when will ye understand?*"

In the absence of the power to comprehend, it would be immaterial in what language they might be addressed, or whether any communication might be made to them. And if only by the power of omnipotence, acting "*ab externo*" and independently of their own will, the disciples could be moved to an acceptance of truth; then the absence of that power would become the efficient, and, so far as they were concerned, the innocent cause of their rejection of the words of our Lord.

But it is not so; the only ground of refusal to hear and to obey the voice of Christ was, and is, that men "love darkness rather than light; because their deeds are evil." "He that hateth Me hateth My Father also" (John xv. 23). "Who is a liar but he that denieth that Jesus is the Christ? *He* is ANTICHRIST, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (1 John ii. 22). There is a sense in which these words are mere statements of fact. A devout Jew might believe in the

God of Israel, and be worshipping him according to the law of the Israelitish church, and even say, "I love the Lord my God with all my heart, and honour Him with my substance; but as for this fellow, calling Himself the Son of God and making Himself equal with God, He is an impostor and a deceiver, and therefore I reject Him."

Such a case verifies the words of our Lord, and demonstrates that the Jew by his rejection of Christ did *actually* reject the God of his fathers, who, out of love both to Jew and Gentile, had so made Himself visible and accessible.

The sin of rejecting Christ, and evidencing hatred of Him as a *false* one, therefore becomes *most heinous*, and partakes of the character of blasphemy against the Holy Spirit. Such rejecters, in fact, say that the Lord *had a devil*. Denying the power by which men had seen Him perform miracles, they denied both Him and His Father; for now, says Christ, "They have seen and hated both Me and My Father" (John xv. 24). How this solemn truth ought to influence the hearts of men, seeing that the sin to which it refers may be committed by both Jew and Gentile! Denying the Sonship altogether, and receiving the Father and the Son as separate persons, are both "*antichrist*."

SELFHOOD THE REJECTION OF CHRIST.

Did mankind *know* intellectually the identity of Christ with God, and therefore His infinite power, love, and wisdom, their rejection of Him as a Saviour would be as little possible as the denial of the sun to be the source of light. The *selfhood* of man desires to reign

and to subjugate all things to itself. It must prosper, if possible, with or without regard to others; it must *somehow* have wealth or "much goods laid up for many years," in order to forestall every conceivable need. In the cultivated *selfish* man the tongue, or "fire of hell," speaks from its arrogated position, and delivers the sentiments of its owner regardless of the offence which it may give. He speaks volubly of the duties of others, and as freely of their faults; he is a great reformer, and would, if obeyed, set the whole world right; is alive to many secular claims upon himself; talks of justice, and would enforce rigorously laws for the punishment of wrong-doers. The hands of this self-worshipper are kept from stealing other men's goods, and the feet are made to go in the paths which human law has prescribed. Moreover, he names the name of Christ by virtue of the formal teaching which he has received. Such a spirit, though he lives in perpetual action, achieves no good, mistakes the mission of life, and dies condemned. There has often been the wish to *be* right and *do* right, but the way thereto has not been found; that way has been missed, and in *his* missing it others have been misled. The Christian minister has entreated that the heart might be changed, and the *love* of Christ laid hold of as the *principle* of action, but in vain. There is both a deafness and a dumbness, yet the natural ears hear the words addressed, but the ear of the soul is shut; the individual has ears but hears not: and whilst there is a dumbness, the strings of the natural tongue are not tied; it speaks glibly on all matters of worldly business or interest, but is utterly *dumb* with regard to what is *spiritual* or *heavenly*. Sometimes such a person per-

ceives the badness of his own position, excuses it by saying that he cannot help it, and so rashly charges it upon God.

The Lord's professed ministers try to cast out this "deaf and dumb spirit," and fail; but the man possessed is brought to *Jesus*, who at once ejects him. They ask, "Why could not we cast him out?" and receive for answer, "This kind can come forth by nothing but by prayer and fasting." The *lack* of these it is which *evidence* your "*unbelief*," and therefore your *incompetence*. Even the possessed themselves must desire to be cleansed, because so long as they *willingly* harbour such guests Omnipotence will not effect their compulsory extrusion.

Prayer must be made,—the genuine prayer of Faith,—an intelligent confidence in the truth of God's revelation of Himself in Christ Jesus (not the babbling of the lips to an "unknown God"), and this kind of prayer God always hears and answers. And "fasting," not simply the mortifying of the flesh by abstaining from meats and drinks, which, either quantitatively or qualitatively, injuriously affect the body; but the abandonment of *all* habits and practices, of all thoughts, words, and works, which, whilst they are the offspring, are no less the food of distempered souls.

There must be WATCHING and PRAYER against entering into temptation. A door must be placed at the lips, and a sentinel to keep it, lest anything offensive to God, or injurious to our neighbour's true interests, be allowed to escape.

The cry must be, "Create in me a clean heart, O God! and renew a right spirit within me." The ears will now be open to receive impressions of divine

good and truth, but stopped against the admission of evil.

Active and intelligent duties arising out of our circumstances, *whatsoever may be required to be done*, will now be cheerfully performed from the highest of all motives—the love of Christ.

Each individual out of whom the demon of SELF has been cast, will, by prayer and fasting, co-operate with Christ; constantly feeling that in himself he *is* nothing, *has* nothing, and *can do* nothing; yet in Him who strengthens him he "can *do* all things," because "possessing all things."

"THIEVES AND ROBBERS."

Wilfully to commit spiritual theft or robbery is to merit and ensure condemnation at last. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

The sheepfold is the Church of Christ, of which He is the foundation and the head, the life, the glory, the "all in all."

He is the shepherd and enters by the door. "He that entereth in by the door is the Shepherd of the sheep" He proclaims Himself as the chief Shepherd, "the good Shepherd." To Him the *porter* openeth. The key of the knowledge of Christ, *i. e.* His word—Himself—opens the door, and gives the free and only entrance to the fold. "And when He putteth forth (or sends out into the world) His own sheep, He goeth before them, and the sheep follow Him, for they know His voice. And a stranger will they not follow, but

will flee from him; for they know not the voice of strangers."

This parable was not understood by those addressed, and in compassion to their ignorance, Jesus relates it more simply with additions; *not altering the facts*, however, which remain immutably and imperishably the same. "Verily, verily, I say unto you, *I* am the *door* of the sheep." That is, the way by which the disciples enter, and by which alone they can go out into the world, to perform the various duties of life.

As many of His hearers had heard and read of "false prophets and false Christs," He warns them that "all who ever came before Him are *thieves and robbers;* but *the sheep* did not hear them." They instinctively discovered the absence of divinity in the voice, and followed not.

Again, the truth assumes a still simpler form. "I am the door. By Me, if any man enter in, he shall be saved, and *shall go in and out, and shall find pasture.*" Thus, without the intervention of priest, scribe, pharisee, or hireling, the way is open: and every one that hath ears to hear and heart to listen, may enter the fold. The duties and privileges of disciples being now partly in the Church and partly in the world, they require to have constant "ingress, egress, and regress" by the "door," which is CHRIST. They enjoy in the fold (the Church) the blessings, beauty, and beatitude of holiness; and, when passing into the world, are equally privileged and secure, for they hear the Shepherd's voice speaking to them, and at all times and places directing and comforting them. They find, in the Church or out of it,—on the Sabbath, or any other day,—"pasture"

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of the Lord's providing, the needed sustenance both for body and soul.

The thief (or false teacher) cometh not but "for to steal, and to kill, and to destroy," to "butcher or to fleece" the flock; and if listened to, he may steal away the soul from Christ, the end whereof, is "death" and "eternal destruction." But Christ has come,—"God manifest in the flesh," that men may "have life (*i. e.* appropriate it to themselves), and have it more abundantly"; in other words, all "life" to be enjoyed must be begun, continued, intensified, and ended in Christ (John x. 1—10).

O shepherds! ye that have assumed office, in professed obedience to your "chief," have a care! lest it happens to you as to them of old:—"Woe to the shepherds of Israel, ye eat the fat, and clothe you with the wool, . . . but ye feed not the flock. . . . I am against the shepherds, and I will require my flock at their hands" (Ezek. xxxiv. 2—10).

PROPITIATION.

(Rom. iii. 25) "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness through (not for) the remission of sins that are past, through the forbearance of God, to declare His righteousness at this time, that He might be *just and the justifier* of him that believeth in Jesus." (1 John ii. 2) "If any man sin, we have an advocate (παρακλητον, or comforter) with the Father, Jesus Christ the righteous," that is, by His humanity we can approach Him, and He can approach us. He is the propitiation, that is, the ground of hope for the re-

moval of our sins; "and not ours only, but also for the sins of the whole world."

(1 John iv. 10) "God sent His Son to be the propitiation for our sins." To propitiate is to bring into a better mind, to gladden; and the humanity of God is His means of changing *our* hearts, and bringing *us* real joy. (Heb. ii. 17) "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people" (*εις το ιλασκεσθαι τας αμαρτιας του λαου*), rather, to placate, or expiate, or remove the sins of the people.

Propitiation is something done *for* sinners, that they may have means of access and reconciliation to the Father,—He being always the same to us, and seeking to reconcile us to Himself. (Rom. v. 11) "And not only so, but we also *joy in God through our Lord* Jesus Christ, by whom we have now received the atonement (*καταλλαγην*, or reconciliation); for if (ver. 10) when we were enemies, we were reconciled (or atoned) to God by (through) the death of His Son, much more being reconciled (or atoned) we shall be saved by His life,—His life (or life-giving power) reanimating us (through our faith and love), to "newness" of living.

A RANSOM.

So is Christ a ransom for sinners. (Matthew xx. 28) "The Son of Man came to give His life a ransom for many." (1 Cor. vi. 20) "Ye are bought with a price, therefore glorify God in your body, and in your

spirit, which are God's." The doctrine usually evolved from these texts is, that Christ fulfilled the law by satisfying to the most extreme perfection all its requirements, *as a man* for us; and by His death and sufferings paid the *penalty* of the world's sins into the hands of His Father; thus exhibiting before the mind two beings,—the one ready to do and suffer to *procure* forgiveness for men, and the other either unwilling, or unable to forgive, except upon condition of receiving the extremest price,—an equivalent of pain in His own Son. This, in reality, is not to forgive at all; but to accept a bargain, and to engage in a commercial transaction. Thus does thoughtlessness lower the aspects of redemption, by the vain and absurd traditions of men. We are not ransomed, or bought of God; but from the captivity of sin and darkness. We *were* the slaves of Satan, we *are* the servants of Christ. Now the real price by which we are bought is everything that He has done, and suffered, or is now doing for us; we are bought *to* the Lord Jesus, and *by* the Lord Jesus, through all the benefits received, or which are waiting for us; and the wonder is that the world has not yet exclaimed "Ευρηκα!" "I have found Him," and been converted from one end of it to the other. By all our blessings in creation, in redemption, in providence and in life, our Father, and only Saviour has, in a sense, *purchased* the world *unto* Himself; and those who are truly ransomed by and through the Lord, from self to love, from folly to wisdom, and from iniquity to righteousness, will sing with the angels that they are redeemed from sin to God in Christ.

FORGIVENESS OF SINS AND GOD'S JUSTICE.

As if to remove the possibility of cavil on this head Christ wrought a special miracle. "It came to pass" (Luke v. 18) "as He was teaching that there were Pharisees and doctors of the law sitting by, out of every town in Galilee, and Judea, and Jerusalem; and behold, men sought to bring in one taken with the palsy; and when they could not because of the multitude, they went up on the house-top, and let him down through the tiling, with his couch, in the midst before Jesus; and when He saw their faith, He said, Man, thy sins are forgiven thee. And the Scribes and Pharisees began to reason, saying, Who is this which *speaketh blasphemies;* WHO CAN FORGIVE SINS BUT GOD ALONE? Jesus perceiving their thoughts, said, What reason ye in your hearts? Whether is easier to say Thy sins be forgiven thee, or to say, Arise and walk? but that ye may know that the Son of Man (God in His humanity) hath power on earth to forgive sins. And immediately he rose up before them, and took up that whereon he lay, and departed glorifying God."

To suppose that God's "justice" requires payment to enable Him to forgive, is to put Him below the level of His creatures, whom He exhorts to "forgive one another." It is a *perverted idea* of God's justice; His justice is His love, and He loves to forgive; and lovingly declares (1 John i. 9), that because "He is faithful and just, He will forgive us our sins and cleanse us from all unrighteousness;" in exact harmony with Isaiah (lv. 6, 7), "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his

thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

THE BLOOD OF CHRIST.

In what way does the blood of Christ cleanse from all sin? Before this, and other relations of the Holy Scriptures can be understood, we must have some clear conceptions of the divine mind; and put definite meanings upon the terms employed. We know that God is essential love, essential wisdom, and omnipotent power. He is, and must be, ever the same; therefore in His manifestation of Himself in Christ Jesus, His commandment is "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; *that ye may be the children of your Father which is Heaven;* for He maketh *His* sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust." His servants therefore will be actuated by His spirit, and from the principle of love do what he requires of them. But the Apostle Paul (Heb. ix. 22) says, "Almsot all things are by the law purged with blood, and without shedding of blood there is no remission." He speaks of the removal of sin from the heart, and is showing by analogy, that *as* by the law, almost all things were purged (or cleansed) with blood; so "without shedding of blood, there is no remission" (of sins). It is, however, a mistake, to suppose that the blood is shed to "appease the wrath of God"; and those who think so, seem rather to accept what

others have told them, than to believe in the statements of Scripture :—

"And thou shalt take of the blood that is upon the altar, . . . and sprinkle it upon Aaron, and his garments, and upon his sons, and upon the garments of his sons with him, and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. And thou shalt offer every day a bullock for a sin offering for atonement, and thou shalt CLEANSE THE ALTAR, when thou hast made an atonement for it, and thou shalt anoint it, to SANCTIFY it; seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever touches the altar shall be holy" (Exod. xxix. 21, 36, 37). "And he shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and CLEANSE it, and hallow it from the uncleanness of the children of Israel" (Lev. xvi. 18).

The *blood*, then, of the pure animal was, ceremonially, to hallow and cleanse *men's unholy things*. When the Apostle, therefore, says, that "without shedding of blood there is no remitting of sins," he in no wise refers to the pacifying of the divine anger. *It is man that requires to be changed, and not God;* and hence the necessity of the Lord's coming, that by His life, and in His death, he may manifest His love, and engender love in believers, bringing them to repentance, and hatred of sin. The blood which represents "the life of Christ, by His spirit" circulates through the soul, imparting newness of life,—causing us to cast off old sinful inclinations, and to build up the new man so recreated in righteousness and in true holiness. In this way there is not a mere reckoning of supposititious righteousness, or a legal fiction, but the living conscience is hallowed and sanctified; there is real remission or *putting away*

of sin on man's part, and on God's forgiveness of sins that are past.

"Whoso eateth My flesh, and drinketh My blood, hath eternal life," said the Lord; "he that eateth My flesh, and drinketh My blood, dwelleth in Me, and *I* in him" (John vi. 54, 56).

What else can this be but the divine truth cleansing us from our sins, and "washing our robes and making them white in the blood of the Lamb;" and thus effecting a blessed and glorious *change in man*, fitting him for communion with God. "As the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified to the purifying (or *to the considering as pure*) of the flesh (or body), how much more shall the blood of Christ (or the life of Christ in you) purge your conscience from *dead works*, to serve the living God!" (Heb. ix. 13, 14). Hence it is clear the blood of Christ *purges the believer's conscience* from dead works to serve the living God. "In whom" (Christ) "we have redemption through His blood, even the forgiveness of sins" (Col. i. 14).

(1 John i. 7) "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, *cleanseth us* from all sin." (9th ver.) "If we confess our sins, He is faithful and just to *forgive* us our sins, and to cleanse us from all unrighteousness."

Doubtless there is a literal sense of the term "blood," referring to the blood shed upon the Cross, in which it is also true that without shedding of blood there could be no remission, since that was a condition of redemption. Had not the divine Saviour stooped to suffer and die, so that man's moral nature might be attracted to Himself, He would not have despoiled the powers of darkness, leading captivity captive. Nor could His *human nature have been glorified.* Nor that Holy

Spirit given, by means of which we are enabled to *conquer* and put away sin from within us, and to receive the Lord Jesus to reign in our hearts instead. (Rom. xiv. 9) "For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living."

"THE JUST FOR THE UNJUST."

CHRIST is said (1 Pet. iii. 18), to have suffered "the just for the unjust, that He might bring us to God;" that is, to the love and obedience of Himself manifested in the flesh. *For* us, means "on account of us," "for our good," *not "instead of" us.* Christ was delivered for our offences, and was raised again *for* (in order to) our justification (or being made just) (Rom. iv. 25), not *in place* of it.

The object of bringing sinners to Himself originated in love, and for this end He became a sacrifice; such as, it may be imagined, would draw every intelligent soul, informed of the fact, irresistibly to love and serve Him. His suffering for us, in order to bring us to Himself, clearly implies the condition, on our part, of being willing to become His followers; and at our peril it must be, if we evade that condition.

JUSTIFICATION BY FAITH.

The estimation in which this dogma is held, is said to be "the evidence of a rising or falling church." Perhaps so; but everything must depend upon a right appreciation of the phrase. True faith, grounded in love, is a confidence that all which Christ teaches is true, and should be obeyed. That a mere *assent* to the doctrine that "Christ Jesus came into the world to save

sinners," is a saving faith hardly any will contend; for such a faith is merely the reception of truth in the *letter*, which killeth. We ought, therefore, to understand both the meaning of the words and their application by the apostle. Justification would seem to embrace the process of being justified, or made just; and faith is not a mere intellectual perception of a fact, but the engraving of that fact upon the heart and affections, so that our desires may be regulated by it, and our actions partake of the character of the grace within. Justification is the operation of making just, as purification is the operation of making pure; and thus it is written, "we are justified by faith," because faith *purifieth* the heart. So that, in the case of the sinner coming to Christ, like the repentant and sorrowful Magdalene, a sense of forgiveness is sealed upon the conscience, and a humble suppliant is assured, "Thy sins are forgiven thee." But other precious words are added, "Go in peace." The sinner saved by a living faith in Jesus, from the guilt and deserved punishment of past sins, has present peace—peace amid the turmoils and troubles of the world, and the deeper his faith becomes rooted the greater and more blessed is his peace. Every day, by virtue of his growing and increasing confidence in his Saviour, he becomes more penetrated with love; and his faith, so working, justifies more and more, until he attains the fulness of the stature of a man in Christ Jesus, shunning the evil and pursuing the good. This prevents the Christian from being "weary in well-doing," knowing that by the love of Christ, who first loved him and made him a "new creature" in Himself, he will be preserved blameless unto the end. Justification, then, is not the ACCOUNTING of a man just, when he is NOT, for this would be

untrue and therefore impossible, contrary to the nature of God and the teaching of Himself in Christ; but it is the sure and certain, and in proportion to the faith more or less speedy, process of making just the Christian, assimilating to himself all the divine virtues of his Saviour. A man is justified (made just) by faith, (a high principle exhibiting a loving obedience), without (or apart from) the deeds (works) of the law (which though enjoined upon all were not performed). Justification is not a fiction, but a real relation. Individuals, or a community, believing in Christ, animated by His love to them, and reciprocating it by loving Him, and *so* keeping His commandments, they first repent and then turn from iniquity, becoming "doers of the law, not hearers only, deceiving (not God, but) their own selves" (James i. 22).

"For not the hearers of the law *are* just before God, but the doers of the law *shall be* justified" (or made just) (Rom. ii. 13). Faith laying hold of the head (the judgment) and love of the heart (the affections and will), the soul of the recipient *is* really "purified in obeying the truth through the Spirit" (1 Pet. i. 22), whereas the bare precepts of the law addressed to man's understanding are, for the most part, unheeded. Thus is it indeed true that man *is* (and can only be) justified (or made righteous) by the "law of faith" in Christ, the Incarnate of God, "*without* (*i. e.* outside, χωρις, not ανευ) the works of the law" or the law of works. Therefore, says the apostle, "we (I and my fellow-Christians) *conclude* (have come to this rational conclusion) that a man is justified by faith without the deeds (*works*, εργα, not πραξεις) of the law" (Rom. iii. 28).

Scant justice has been done to the lion-hearted Luther on this point. His dogmatical assertions have

been stretched far beyond his intention. (See Hooker's Sermon on Justification, as to the dogma Luther really opposed.) *He* did not repudiate "deadly doing." "Nothing," says he, "is more agreeable or useful for a common audience than to preach on the *duties* and *examples* of Scripture. Such, however, is not our theology now-a-days. We have substituted for it a *rational*[izing] and speculative theology. This was not the case with David. He acknowledged his sins, and said, *Miserere mei Domine.* Luther taught that sound theology was the practice, habit, and life of the Christian graces—Christ being the centre of our inspiration, and the source of our power. Thus taught and exemplified by the lives of teachers, our churches and assemblies of Christians would undergo a revolution. Those who live in known sin, and are engaged in callings which tend to dishonour God and injure the bodies and souls of their fellow-creatures, would have to be removed. Where, for instance, in a true church, could men have found an easy sitting if engaged in slavery or the slave trade? Others, again, connected with gambling and lotteries, impure books, obscene pictures and prints, swindling companies, and houses of ill fame, would be excluded. And if these could no longer occupy the high places and "uppermost seats" in the synagogue, where would their less prominent but not less guilty supporters be found? And again, where would the not less pernicious and offending legislators, enacting or consenting to laws ministering to "debauchery, crime, and death," find room for even the formal pretence of putting on Christ? Faithful preaching and consistent practice would point to every law and custom inconsistent with the general

good, and society would have to be purged to its very foundation.

IMPUTED RIGHTEOUSNESS.

Righteousness first IMPARTED, then imputed:—"Their righteousness is of Me," saith the Lord (Isa. liv. 17); and it shall be our righteousness if we observe His commandments.

God implants in every soul at its creation the germs of heaven. All are written in His book of life. Before Him children have the capacities of becoming inhabitants of the higher abodes of bliss,—"of such is the kingdom of heaven." This inner seed of heavenly origin displays itself in the loving, tender caresses of childhood; then in the intellectual yearning for knowledge. This introduces to the word of God, and when blessed by the Holy Spirit, to faith; and faith leads to virtue and obedience. Thus do we obtain real righteousness.

God demands repentance, returning to Him, believing in Him, loving Him, forsaking sin, and doing good; and promises and gives from time to time all that can be needful to enable man to comply with His requirements. He has ordained that man shall be a recipient of happiness by doing, in his own free and renewed will, what is commanded, and omitting to do what is forbidden. But to save man the *task* of *learning* and the *duty* of *doing* what the Lord requires, there are authorities who have been teaching that man is "a worm and no man,"—less than the least of all God's creatures,—utterly unable to think anything true or to do anything good, and therefore that he must be saved by *substituted* righteousness; so that, in the religious

phraseology of the day, God with His omnipotent arm may do all the work of man's salvation, and entitle Himself to all the glory.

How utterly this is at variance with the truth of God has been shown. It represents God as looking upon unbelievers and misbelievers, wallowing in ignorance and sin, as angels; and it stultifies all that the Scriptures contain as to the salvation of souls. The result of it cannot fail to be an Antinomian spirit, and a life regardless of antecedents and consequents—of cause and effect.

Abraham "staggered not at the promise of God through unbelief, but was strong in *faith*, giving glory to God, being fully persuaded that what He had promised He was able also to perform." And therefore his *active* faith was imputed (more correctly reputed, reckoned, Lat. *reputatum*) to him for righteousness. Now it was not written for his sake alone that it was "reckoned" to him, but for us also to whom it (our faith) shall be counted for righteousness, "if we believe on Him that raised up Jesus our Lord from the dead" (Rom. iv. 20—24). This faith, to be analogous with that of Abraham, must include the "all" of Christ, both before and subsequent to the crowning event of His overcoming death; and should eventuate in a life of conformity to His will.

"WISDOM, AND RIGHTEOUSNESS, AND SANCTIFICATION, AND REDEMPTION."

In writing to the Corinthian converts the apostle is desirous that, having received such unspeakable blessings from the Lord, they should never forget them

and begin to glory in their attainments. Enriched by Christ in all utterance and all knowledge, coming behind in no gift, to be confirmed unto the end blameless; yet I hear, he says, that there are "*contentions* among you." Christ sent me to preach the gospel, not with wisdom of words [but grand facts], that no flesh should glory in His presence. "For of Him are ye in Christ Jesus, who of (or from) God is made (or has become) unto us WISDOM," to show us what is true and to be believed; "RIGHTEOUSNESS," to show us what is just and ought to be done; "SANCTIFICATION," to show us that believing the truth and doing it is *holiness*, and that nothing else is; and "REDEMPTION," to show the completeness of the work, and that whatever part man has had in it, the glory of all is HIS, and that the Lord alone is our "strength," "our Father, and our Redeemer" (Isa. lxiii. 16). As it is written,—

"He that glorieth, let him glory in the Lord" (1 Cor. i. 31). "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he *understandeth and knoweth Me*, that I am the Lord, which exercise lovingkindness, judgment (justice), and righteousness in the earth: for in these things I delight, saith the Lord" (Jer. ix. 23, 24).

"NO ALTAR, NO PRIEST, NO VICTIM,—NO CHURCH."

That without an altar, priest, and victim there would be no *such* church as *that* of which the writer of the above statement (Rev. W. J. E. Bennett) is a priest, is a truism. Admittedly, then, in order to overthrow *his* ecclesiastical system, together with Romanism, its jugglery and jargon, we have simply to prove that there is not and ought not to be in any

material building called a church, an altar, or a priest to minister at that altar by way of a sacrificer (ιερο-ποιος), or a victim to be offered upon it.

By proving the impropriety of such practices, we also show that there should be no such picture photographed upon the spiritual canvas,—no such heathenish and idolatrous representation as such material altar, such officiating priest, and such victim (in the pretended transubstantiation of bread and wine into the actual and real body, bones, and blood of Christ) are designed to symbolize.

1. Under the Jewish dispensation there were four constituents, so to speak, in the ceremony of sacrifice.

(*a*) Jehovah-God who commanded it (Exod. xii. 3).

(*b*) The pure living creature, the "lamb without blemish," the intended victim, God's own gift" (Exod. xii. 5).

(*c*) "A priest, God's own appointed servant to do the work of the sacrifice," (Exodus xl. 13, 15).

(*d*) The offerer commanded by God, under the symbol of the slain unspotted victim, to "rend his own heart," and acknowledge himself and all his possessions to be God's; and under that type to signify the desires and aspirations of his soul to be pure and holy (Lev. i. 3). There is no division or distortion of the divine unity here; all that is commanded is for the good of His creatures—out of His love for them, and He is still the "all in all."

2. Under the Christian dispensation, which is the complete unfolding of Himself by God to His creatures, the "rending of the veil from the top to the bottom" opens the way unto the "Holy of Holies," and "all the fulness of the Godhead bodily" is presented to believers. The four constituents of the Jewish sacrifice

are set before us in the perfection of that whereof they were the type, and we have consequently,—

(*a*) Jehovah-Jesus, "God manifest" (1 Tim. iii. 16).

(*b*) The humanity of Jehovah-Jesus, God's own gift, as a sacred testimony of His everlasting love for the human race (John i. 1, 14).

(*c*) Jehovah-Jesus, the "faithful High Priest" (Heb. ii. 17), to lay down His own life for the "doers of His commandments" (John x. 15, 17; xv. 13, 17); and,—

(*d*) The believer who of and from his Creator receives this truth into his understanding, and whose will and affections submit to it; so that he loves God his Saviour with all his heart, and his fellow-creatures as himself.

There is here no disturbance or confusion of the divine unity. All is done by and through Him for the good of His people, out of His love for them, and God is still the "All and in all."

Emphatically, then, according to God's own truth, clearly comprehended and assimilated with man's understanding and renewed will, THERE IS NO SUCH CHURCH as Mr. Bennett's, and no divine foundation upon which such a human "Golgotha" can possibly stand. The notion is the offspring of *sensualized brains*, not of *minds illuminated* by the light of Christ, and sanctified by His Spirit.

The "Church" is now seen to be the congregation of the "faithful," the believers in what God has revealed of Himself to the doers of His will. Of this Church CHRIST is the HEAD, and each true disciple a member "of His body, of His flesh, and of His bones" (Ephes. v. 30), by a true and living faith in that incar-

nation which He took upon Himself for our sakes. In all this "God in Christ" is magnified, and the great work of the salvation of His followers from the guilt and damning power of sin is achieved.

Creator, Redeemer, Sanctifier, Prophet, Priest, King, and Sacrifice, are all absorbed in the love of God, embodied in Christ Jesus.

The figurative altar is the human soul, upon which must be engraven the grand, saving truths of redemption, and on which the holy fire of divine love shall burn with a steady and unfailing power, consuming the sensuous dross of lust and selfishness. This love, which came *from* Him, is reflected *upon* Jehovah-Jesus, whereby impurities of thought are dispelled, and the growth of all that is lovely, good, and pure in words and works is secured and perfected.

"GOING TO THE FATHER."

The going of Christ to the Father must be understood to mean His humanity being made divinely perfect in love and wisdom, so as to be the perfect tabernacle of the divine love. After His ascension and glorification He became the divine human form of the Father, from whom comes the Holy Spirit.

COMING TO THE FATHER.

What is meant by coming to the Father?

(John vi. 37) "All that the Father giveth Me shall *come to Me;* and him that cometh to Me I will in no wise cast out; for I came down from heaven, not to do Mine own will, but the will of Him that sent Me: and this is the Father's will, that of all (everything) which He hath given Me I should lose nothing, but should raise

it up again at the last day; and this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." (John vi. 44) "No man can come unto Me, except the Father which hath sent Me draw him."

Showing that a belief in the *Fatherhood of God must precede the belief in the manifestation of Himself in Christ.*" (Ver. 45) "Every man therefore that hath heard and learned of the Father (more correctly, that hath heard from the Father, and hath learned) cometh unto Me."

"GREATER WORKS THAN THESE SHALL HE DO."

How is it possible that a believing disciple could do greater works than Christ himself—the author and finisher of his faith? And how can the reason stated, "Because I go unto My Father" (John xiv. 12), be a proof of it?

Christ was comforting His disciples with a view of heaven, assuring them that He was going to prepare a place for them, saying, "Whither I go ye know, and the way ye know." Thomas objected, "Lord, we know not whither Thou goest, and how can we know the way?" Jesus said,—

"I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him."

Now Philip interposed, "Lord, show us the Father, and it sufficeth us." Jesus said,—

"Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. . . . Believest thou not that I am in the Father, and the Father in Me?

the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. . . . . He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John xiv. 4—12).

Christ had healed all manner of diseases of the *body*, but the mission of the disciples was to heal the *souls* of men as well; and as they had power both to heal disease and to preach the gospel, they would, by causing a "new creation" of men in Christ Jesus, do greater works than those of healing; and all this "because (said He) I go to the Father;" that is, not because I am going away from you, or have less power than you; but because "I and My Father are ONE;" *which doctrine*, the disciples believing and teaching, would cure the disease of the soul, and convert the world from darkness unto light, and from the power of Satan to the power of God.

These "greater works" refer also to those which the believer does when he receives the Spirit of Christ into himself, and restores the blind, the lame, and the dead parts of his soul. These signs follow them that believe (Mark xxv. 18), they cast out the devils of evil and falsity, with all their hatred, vanity, and lusts; they speak with new tongues of fire, and truth grounded in love. If they imbibe any *deadly* falsity, it shall not hurt them; it lies quiet within them until expelled.

Any sickly virtues which need strengthening they lay their hands of prayer and resolution upon, and they recover. So much as the soul is greater than the body, so much are these works greater than the bodily cures

which our Lord had alone as yet effected amongst the dull and external generation, that first heard but did not desire to understand and receive His gospel.

THE IMPOSSIBILITY OF ANY COMING TO JESUS EXCEPT THE FATHER DRAW HIM.

A systematic reading of the Scriptures, with a view to harmonize apparent contradictions, will meet with opposition, because most persons are first attracted by the *letter* of the word, in which they incline to remain, rather than in the *spirit* of it. "No man can come unto Me except the *Father* which hath sent Me draw him" (John vi. 44), is a text that is unintelligible except upon the principle of recognising the *Fatherhood* and the *Sonship* as two manifestations of the same God. In this way all is clear. The first manifestation must be acknowledged before the mind can entertain an idea of the second; and thus the Father *draws* to the acknowledgment of the "sent One" as the impersonation of Himself; so that none can come to Jesus in the complete knowledge of Him except he be drawn thereto by the view of Him in His *first* capacity of Father. And, in confirmation of this view, he adds,—"I (not My Father) will raise him up at the last day"; and again (John xii. 32), "I, if I be lifted up from the earth, will draw all men unto Me"; and again (ver. 44), "Jesus cried and said, He that believeth on Me believeth not on Me but on Him that sent Me; and he that seeth Me seeth Him that sent Me." Any other belief than this is not true, and therefore not saving,—erroneous, and therefore not capable of producing the fruits of truth. "I am come a light

into the world, that whosoever believeth on Me should not abide in darkness."

The true conception of the Father makes way for the acceptance of the fact of the manifestation of Himself in Christ, and it then becomes clear that none can come to Christ (the subject of that manifestation) without the previous knowledge of the Father; in other words, that none can come to Him except the Father (through an intelligent belief in Him) draw him.

"THE RIGHT HAND OF GOD."

When it is said that Christ is sitting at the right hand of God, why should we think of place?

The Psalmist says (xvi. 2), "*At Thy right hand* there are pleasures for evermore"; (lxxx. 15) "The vineyard which *Thy right hand* hath planted"; (xcviii. 1) "*His right hand* and His holy arm hath gotten Him the victory"; and the prophet Habakkuk (ii. 16) denounces a "woe unto him that giveth his neighbour drink, that puttest thy bottle (poison) to him and makest him drunken! . . . . the cup of the *Lord's right hand* shall be turned unto thee." In these phrases the term *right hand* is evidently a symbol of the power of the Almighty, or of glory and exaltation. *So* St. Paul,—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." In other words, if ye be regenerated by the Spirit of Christ, who, as the incarnate God, is in *the fulness of His power*, set your affections upon things spiritual (Col. iii. 1, 2).

Nowhere is it more needful for us to guard against judging "according to appearance" than in respect of

this phraseology. The embodiment of the Deity in Christ is, in fact, the most glorious *exhibition—putting forth of the right hand of God*—of which the world can have any conception. And the ascension of Christ in His glorified body, and the apparent *re*assumption of power (with which, as we know, He can never part), are aptly described by sitting down *at the right hand of God*, or continuing in that "might, majesty, dominion, and power," which from everlasting to everlasting were and are His own. This harmonizes with the language of David (Psa. cx. 1), where, speaking of the kingdom, the priesthood, the conquest, and the passion of Christ, he says, "The Lord said unto my Lord, Sit thou at My right hand until I make Thine enemies Thy footstool."

"A CONSUMING FIRE."

What strange theories and abhorrent dogmas are worked out of a few letters of the alphabet, strung together in a particular form and called words! Men seem to forget that facts must govern and determine words, and not words the events which they imperfectly chronicle or dimly represent.

The words at the head of this paper are frequently wrested from place and context by certain assumed teachers, and made to convey an idea of God which is at once false and appalling,—that the Almighty, of His sovereign will and for the promotion of His own glory, will become, not a *consuming* fire, but a fire in that respect altogether unlike material fire,—a fire that will burn for ever without *consuming* those multitudes whom, of His same sovereign will, He purposed

not to save, but to reprobate to this eternal burning, from the foundation of the world.

On examination it may be found that such teachers are not trustworthy, being, for the most part, amongst the uneducated; that they ignore science, pass over mathematical demonstrations, curl the lip at logical deductions, fail to study cause and effect; who reason, if at all, insanely; fanatically persuade themselves that their own names were written from the beginning in God's book of life; and then thunder out their blasphemies, as if they were divine verities, upon their ignorant and astonished hearers. The writer's own experience for a pretty long lifetime testifies to the tenacity with which certain minds receive and retain doctrines which (when examined by the light of God's word, fairly rendered and intelligently interpreted) have no ground upon which to rest.

The term *fire*, in the Bible, is sometimes used to express *destruction;* (Deut. ix. 3) "As with a consuming fire He shall destroy them." And sometimes it symbolizes the unsanctified knowledge of the world; (Isa. l. 1) "Behold, all ye that kindle a fire, that compass yourselves about with sparks. Walk in the light of your fire, and in the sparks that ye have kindled. . . . . Ye shall lie down in sorrow." Sometimes it is a figure of the Lord's defence of His people; (Zech. ii. 5) "For I, saith the Lord, will be unto her (Jerusalem) a wall of fire round about her." Sometimes it represents the agent of purification; (Mal. iii. 2, 3) "But who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver; and He shall

purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." So Christ's mission (Matt. iii. 11) was to "baptize with the Holy Ghost and with fire."

The "consuming fire" which God is declared by the apostle to be, must, from the nature of the case, be of a refining and purifying character. With this the context, of which the words form a part, will sweetly accord. The apostle is addressing his Jewish brethren of the kingdom, that spiritual kingdom which the apostle and his fellow-believers had received into their hearts; whereby they acknowledged Christ to be their King, and His laws to be the rule of their lives. Paul is alluding to the love of Christ, and the abundant stores of it ready to be poured into believing hearts; and also to that love which, on the part of the believer, is not only felt but exhibited in the cause of his Lord. He, therefore, writes as if it were the unfailing result of a settled principle, that he and those brought to the truth through him should have grace (since it would be their own fault if they had not) to serve God together, "acceptably with reverence and godly fear."

The *grace* and *love* of God towards mankind are terms of similar import, and the reason for such *service* is added, and is substantially this,—that since we are the subjects of Christ's kingdom, and have become so through the power of His grace, we *must* live constantly in the reverential fear and love of Him. The real reception of His truth into our hearts will, of necessity, purify our lives. This, therefore, is the unerring evidence of our discipleship, and there can be no other; because our God-in-Christ is a *consuming*

fire; or (which is the same thing) His love to us, co-operating with our love to *Him*, must so work in us as to destroy the evil from our corrupt nature; whilst, like a refining process, it preserves and consolidates all that is good.

The apostle also intimates that the outside world will be expecting appropriate fruits of such professions of grace received. In other words, if the doctrines contain truth, the effects will be visible in their life and conduct. It is of the essence of a "life hid with Christ in God" (Col. iii. 3), to purify the heart, and to constrain man to devote all his mental and bodily powers to the glory of that God who, in the sense reasonably taken of the words before us, *must* be in Him "a *consuming fire*" (Heb. xii. 29.)

"PREDESTINATION AND ELECTION."

These questions have been so perplexed that the seeker has either rejected the truth altogether, or accepted some wretched substitute for it. As with all other difficulties, he must go to the fountain-head for knowledge, which is power to solve them. There we see God manifested in Christ, and His Spirit becomes our instructor. His mercy is over all His works; He is no respecter of persons; His love is infinite, and therefore extends to every creature. He called first the Jews and then the Gentiles, from the rising up of the sun to the going down of the same, saying, "*Look unto Me*, and be ye saved, *all the ends of the earth:* for I am God, and there is none else" (Isa. xlv. 22).

The invitation is general and universal; and its re-

ception might have been equally general and universal, if those who, from time to time, have assumed the commission to preach the gospel, and to teach all nations, had truly done so. The *real* invitation has not been generally accepted, because it has not been given in its true character or in its universality; the converts, therefore, are but few. To account for this barrenness of result preachers have recourse to the Scriptures, and quote *as decrees* words which are simply descriptive of a low state of religion and morals. For instance:—

"When the Son of man cometh, shall He find faith upon the earth?" (Luke xviii. 8).

They forget that the will of God is our salvation, that He is longsuffering, and not willing (or wishful) that any should perish, but that all should come to repentance" (1 Pet. iii. 9). God's power, which is Himself, *must* be exercised in the promotion of His will (or desire), which is also Himself. The words "election and predestination" are made to override the whole scope of the Scriptures, instead of being, like all other words, constrained to bend to the spirit which is in them, which is the Spirit of God, His wisdom and His love. When it is said that God foreknows, teachers of a certain school at once conclude that God cannot foreknow unless He has foreordained; and that He only knows what will happen because the causes are foreseen and foreordered. They fail to see that they are proving too much; because, if God knows everything that is to happen, and only so knows by His foreordination of it, He becomes the Author of all sin. "Since God foresees future events only in consequence of His decree that they shall happen, it

is useless to contend about foreknowledge, while it is evident that all things come to pass rather by ordination and decree" (*Calvin's Institutes*).

Of course, throughout the Scriptures there is no such teaching; and though the *semblance of such* may present itself to those who are not taught by the Spirit of God, it cannot be a *reality*.

"What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received the Spirit which is of God; that we might know the things which are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. ii. 11—13).

The very texts quoted in proof of predestination (or the saving of a certain number by an eternal decree, and the reprobation of all others) prove the very contrary:—

"We know (Rom. viii. 28) that all things work together for good to them that love God, to them who are the called according to his purpose; for whom He did foreknow, He also did predestinate to be conformed to the image of His Son."

This text simply shows that men are not to consider themselves more than called or *invited*, until they have accepted the invitation, and by virtue thereof become renewed and *conformed* to the image of God's Son (Himself in manifestation). It is, on the one hand, a warning to idealists and formalists; and, on the other, a comfort and edification to the true disciples of the Lord Jesus.

Again,—

"Jacob have I loved, and Esau have I hated" (Rom. ix. 13).

out of which has been elaborated the terrible doctrine of unconditional predestination of some souls to eternal glory, and of others to "everlasting weeping, and wailing, and gnashing of teeth." A quite different lesson, reflecting nō dishonour upon God, but harmonizing with His goodness, may be deduced; namely, that mere descent from *Abraham* was no assurance to all his seed of God's special favour, inasmuch as the Edomites or descendants of Esau were inferior in Messianic privileges to the Israelites; and "the promise was not to Abraham or to his seed through the law, but through the righteousness of faith;" or, which is the same thing, *a belief of the truth, and a life in accordance with it*, "not all being children because they are of the seed of Abraham." The words *love* and *hate* are here used, as elsewhere, in a comparative and hyperbolical sense. In John xii. 25 we read,—

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

And in Luke xiv. 26,—

"If any come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

That sense of the term "*hate*" in all these passages must be apparent to every one; and precisely and more appropriately such is the meaning of the term in the passage we are considering. Of a similarly strong and hyperbolic character is the language of the apostle to the Corinthians (2 Cor. xi. 8),—

"I *robbed* other churches, taking wages of them to do you service."

The apostle did not actually *rob* the churches, any

more than God actually *hated* the Edomites, or than a disciple of Christ is bound actually to *hate* his father and wife and little ones. But, compared with his conduct towards the Corinthian church, in taking no support from them, even while he was labouring among them and in their behalf, he acted, in receiving meanwhile support from other churches, as if he might be said to be "robbing" them to do the Corinthians service. So God, in reserving all the Messianic privileges for the Israelites, to the exclusion of their twin brethren the Edomites (even although *they* were the greater of the two peoples, and the descendants of the elder son), acted as if He might be said to have "hated" the Edomites, that He might show surpassing love to the Jews. The apostle is disproving the idea that the Israelites were unconditionally elected to everlasting life, by showing that "*except they believed*, they could not be saved"; a conclusion irresistibly arrived at by every sane mind imbued with a due sense of the love of God in Christ Jesus.

COME TO JESUS.

How infinitely important to know *who* Jesus is, and *why* it is not only so right but so blessed to come to Him! Jesus, then, is our heavenly Father in human form, calling us to come to Him that He may freely forgive us. He is not angry, but pitiful and merciful towards sinners; and the breaking of His natural and spiritual laws necessarily brings pain, because of the holiness and justice of His enactments. He took our nature *upon* Himself to reconcile us *to* Himself; and by faith (believing in Him as the "true God and

eternal life") forsaking sin and following holiness, we are, by God's grace, considered as justified, or *treated as just.* We being willing to receive, Christ breathes His Spirit into us; thus heaven is imparted to us by the King, and we receive the "kingdom" in our hearts. When Jesus is said to be a *man*, it simply signifies that God has assumed humanity in order to teach and save us. When it is said He "*purchased* us with His blood," His sacrifice on our behalf is proclaimed to be unspeakably great. It was not, however, and could not be, a price paid to another, or to a fractional God, to induce kindness or reconciliation on His part. It *was* the *message* and *manifestation* of His eternal love. Jesus is the *only* Saviour, because He is the *only* God. To say that "some who neglect *Jesus*, may yet hope in *God's* mercy," is to admit that such have been wrongly taught, and made to think of two Gods instead of ONE, and that they have yet to learn the truths of Christianity. The humanity of Jesus is the attracting mediatorship, the drawing of the Fatherhood which dwells within Him.

THE NECESSITY OF THE SUFFERING OF CHRIST.

It is often asked, Wherein consisted the *necessity* of the suffering of Christ? the question evidently having reference in the mind of the querist to some supposed effect of such suffering upon the Father, which became meritorious in His sight. Bearing in mind what has preceded, and that Christ was "God manifest in the flesh," His sufferings could not possibly have any such purpose or result. It was impossible to add power to omnipotence, to increase the sympathy

and kindness towards sinners of Him who is essential and infinite "Love," or to pay or restore anything to Him who is the Creator and Preserver of all.

Christ's suffering was indeed a *necessary part* or complement of His own redeeming purpose. His prophets foretold His advent in every particular, and how He should be—

"Despised and rejected of men; a man of sorrows, and acquainted with grief; . . . wounded for our transgressions, and bruised for our iniquities; . . . brought as a lamb to the slaughter, . . . taken from prison and from judgment, . . . cut off out of the land of the living, . . . making His grave with the wicked, and with the rich in His death" (Isa. liii. 3—9).

His own words, after His resurrection (Luke xxiv. 26), to certain of His disciples confirm this:—

"O fools, and slow of heart to believe all that the prophets have spoken: *ought not* Christ to have suffered these things, and to enter into His glory?"

It was His own arrangement, that in His divine humanity He should enter into (or return to) the glory which is His own; having out of the exhaustless treasures of His love and wisdom become the Redeemer of the world.

"And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

So Paul—

"Reasoned with the Thessalonians (Acts xvii. 3) out of the Scriptures, alleging that Christ must needs have suffered, and risen again from the dead;"

because, without *dying*, there would have been *no resurrection* from the dead, and consequently no *victory* over death, the grave, and hell,—achievements effected

solely for the sake of mankind, and as ever-enduring and undeniable evidences of the love and power of Christ,—incapable of adding to the glory of Him who was the "fulness of the Godhead," but the *very foundation* of *our* confidence and hope.

"It behoved Him," says St. Paul (Heb. ii. 17), "to be made like unto His brethren, that He might be [*manifested* and *accepted* as] a merciful and faithful high priest, . . . to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succour them that are tempted."

Not that He by suffering and temptation is *made able* to succour the tempted; this would be absurd, because He is God; but that to *human eyes* and *human hearts*, speaking humanly, He may demonstratively fulfil all *conceivable conditions* of such a high priest "in things pertaining to God."

"But now once at the end of the world (Heb. ix. 26), επι συντελεια των αιωνων (at the consummation of the ages), hath He appeared to put away sin [*i. e.* remove the barrier and supplant it by confidence] by the sacrifice of Himself."

He laid down His life that He might take it again. No man took it from Him, but He laid it down of Himself. He had power to lay it down, and had power to take it again (John x. 18).

"For hereunto [enduring grief and *suffering wrongfully* not as a bargain] were ye called (1 Pet. ii. 21): because Christ also suffered for us, leaving us *an example*, that we should follow His steps." "Christ also hath once suffered for sins, the just for the unjust, *that He might bring us to God* [not make God placable to us], being put to death in the flesh, but quickened by the Spirit" (1 Pet. iii. 18).

Here the *sufferings* are for our example (as a copy), so that by His loving actions He might bring us to God (Himself),—His incarnation demonstrating the

compatibility of purified humanity with the indwelling Spirit; He, though put to death in the flesh, yet rising again by His own spiritual power, and thus scattering all despair and every shadow of doubt,—for such a *testimony would not have been possible* but for the sufferings which preceded and called it forth.

Thus the whole work of the Saviour was accomplished *solely* for man's salvation; it was the emanation of divine love carried out by unerring wisdom, and may be justly said to have been perfected through suffering.

CHRIST'S DEATH NOT "VICARIOUS."

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and He died for all, that they which live should *not* henceforth *live unto themselves*, but unto Him which died for them (on their account), and rose again" (2 Cor. v. 14, 15).

The apostle, as usual, labours to show that God will reward men according to what they have done, "whether it be good or bad"; and that, "knowing the terror of the Lord," (not that God is an object of terror, but) they, Paul and his co-workers, knowing the *fear*, in their own hearts, of the Lord, which is "the beginning of *wisdom*," persuaded their hearers to "be reconciled unto God."

Christ dying "for all" did not *make all dead;* but being all dead in trespasses and sins, He died *on their behalf;* and He who knew no sin made Himself (not sin, for this was impossible) to stand before a human tribunal as a sinner, on account of us mortals, in order that we might *become* (γινωμεθα, not "be made") the righteousness of God in Him; *i. e.* by faith working through love.

The Lord's object was to induce mankind "no longer to live unto themselves" selfishly, but to Him spiritually, that at the distribution by Him of His rewards they might insure a blessing; and also to teach that He did not and could not die for mankind "*vicariously*," or IN THEIR STEAD, either with respect to their bodies or their souls; because as each individual *enters* the world by birth, so will he have to *leave* it by death; and as he *lives* in the present life, either to himself and the world or to his Saviour, in the spirit of love and truth, so will he have to *stand* in judgment. The apostle seems to have anticipated and met the unscriptural doctrine of "*vicariousness*" (or of one living, suffering, and dying *instead* of another), for which there is no foundation, either in letter or spirit, throughout the divine word. The knowledge of who Christ is, dissipates the idea of *vicariousness* as palpably foolish and groundless.

Salvation by deputy may suit the notions of the sensual, the formal, and the hypocrite; but God in Christ asks for "clean hands and a pure heart," and while He vouchsafes the means, He commands the exercise of them by His true disciples.

Since there are but two beings brought into relationship—God and the sinner, the Creator and the creature,—there is no room for substitution, and therefore Christ's death cannot be *vicarious*. To give even the appearance of such a relationship the Creator and Redeemer must be dualized, and a *plurality* of Gods admitted. If vicariousness, or the payment by a surety of the debt of sin, were a fact, to affirm that man's unbelief could alter it would be only another way of denying the fact asserted. If the Father were satisfied

by the Son, the debtor would, in justice, be free. Truly the *carnal* mind receiveth not the things of the *Spirit;* for it is blind to the truth that it is not payment of a *debt* that God requires, but a *change* of *heart* and life that He seeks to realize through our own voluntary co-operation with His grace.

DEATH IN ADAM—LIFE IN CHRIST.

As Adam was created to *live* naturally, and by the observance of certain laws to enjoy life and become the procreator of his race, so were he and those who should arise from him in the order of nature created to *die* naturally when the vitality of their natural constitutions should be exhausted. Just as generation is succeeded by birth, infancy, maturity, and decline; so is death, or separation of soul and body, the end of all men. As certainly as we proceed naturally from Adam as to our bodies, so certainly shall we return bodily to the elements of which he was made.

But there is also a death of the soul, or spiritual darkness, through the power of sin, which we inherit from him; and this disease can only be cured by the Spirit of God coming to us, taking up His abode in our hearts, and enduing us with a new life from Him.

"For since," says the apostle (1 Cor. xv. 21), "by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Hence, as surely as we inherit the nature and corruptions of Adam by descent from him, so surely, if we believe and are animated by the *facts* with regard to Christ, "*shall we be made alive*" in Him.

In Adam "all die."

In Christ* all do not live, but all "*shall be made alive*" by an intelligent reception of His truth into the understanding, a correspondent *love* of it in the heart, and a consequent practice of it in the life.

"FOR CHRIST'S SAKE."

As an example of mistranslation arising from preconceived notions, we find (Ephes. iv. 32) the apostle Paul represented as exhorting Christians to—

"Forgive one another, even as God *for Christ's sake* hath forgiven you."

Whereas Paul's words are (ο Θεος εν Χριστω) as *God in Christ** hath forgiven you. Christ himself is the forgiver of sins, as we know from His own words (Mark ii. 5) and those of the apostle, "Even as Christ forgave you, so also do ye" (Col. iii. 13).

The more talented and popular men are,—the more imaginative and poetical,—the more gifted with powers of oratory,—the more apparently consistent in their manner of life,—the more zealous and hard-working,—the more fearless and courageous,—the more indomitable under difficulties; nay, the nearer to what the world would deem perfection in their *talking*, and even *doing*, for the cause they advocate; if their principles be founded in error, the more will that error flourish in their hands, the more dangerous and disastrous are *they* to the truth, and the more numerous will be the victims of ignorance, blindness, and doubt.

A remarkable instance of this may be seen and heard

* "God in Christ, not for Christ's sake. See 2 Cor. v. 19, 20. God in Christ, manifested in Him, in all He has done and suffered. Christ is the sphere, the conditional element, in which this took place."—*Dean Alford.*

in the metropolis during any week,—a man of great gifts, great earnestness, great power over the minds of others, unabating perseverance, overweening self-confidence,—swaying a sceptre of spiritual despotism over the minds of men and women,—leading them to lavish their fortunes upon objects desiderated by the preacher, working laboriously, talking eloquently, handling texts cleverly if not wisely and truly; and yet, after all, dealing out unmitigated error.

"Beloved, this (for Christ's sake) is the only argument which can prevail with God in prayer. . . . He (Christ) is so glorious that even the God of heaven may well consent to do ten thousand things for His sake. . . . Now as He stands there, adored of angels, worshipped by cherubim and seraphim, having the keys of heaven and earth and hell, Master of winds and waves, Lord of providence, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, the King of kings, the Lord of lords; I wonder not that such a Person should prevail with the Father himself, and that God himself *for His sake* should bestow innumerable blessings upon the unworthy for whom He pleads."

Was ever a more outrageous contradiction? Here God is made to plead *with Himself*, and *for His own sake* to *please Himself!* How complete a division of the Godhead is this! The Possessor and Controller of heaven, earth, and hell,—the Lord of providence, not granting forgiveness but pleading with another, necessarily greater, and yet impossible to be greater! With such gross views, what becomes of the divine proclamation, "I am GOD, and there is NONE ELSE?" Still misapplying the scripture, the preacher goes on to say to the Father,—

"His (Christ's) head is as the much fine gold, His lips like lilies dropping sweet-smelling myrrh; His countenance is as Lebanon, excellent as the cedars; His mouth is most sweet; yea, He is alto-

gether lovely. "In the surpassing majesty of His person lies part of the *force of His plea with God*. . . . . O God, how couldst Thou be *just* if Thou didst not save those for whom Jesus shed His precious blood? . . . . If Christ has paid my debt, payment God's justice cannot demand of me; it cannot expect the same debt to be twice paid."

The deceptiveness of such words in the mouth of an illogical advocate, dealing with nothing but a fiction, is so great that detection of the error to the satisfaction or conviction of the minds of the persons under the sway of the enchanter is difficult, and oftentimes, owing to prejudice, impossible.

Yet the idea of praying God to forgive me for the sake of another utterly destroys the doctrine of forgiveness. When a creditor is paid every farthing, no matter by whom, he does not forgive his debtor at all. A debt discharged is no debt, for the creditor gets his due. "*God in Christ*" forgives mankind because He is LOVE itself, because "His mercy endureth for ever," and not because He is *paid* to do so. Christ says, when His "debtors had nothing to pay, He freely forgave them both" (Luke vii. 42). The quotations given evidence what is going on everywhere, and the authorized publication of the discourse demands the exposure of the doctrine as unscriptural and false. The unsparingness with which that same preacher (*Rev. C. H. Spurgeon*) handles the doctrines of *others*, especially those of the national Church, might be a precedent in dealing with *his* teaching; but it is not desired to do more than point out the fact that a sermon delivered by him on Sunday, the 12th day of February, 1865, from Ephes. iv. 32—"For Christ's sake,"—is wanting in its two essential ingredients: 1st, the text is not in the Scriptures at all; and 2nd, the discourse (in

frame, scope, and application) is, in great part, in direct opposition to truth, and therefore to the teaching of the Spirit of Christ.

The words of this text are generally received as gospel truth, so that the fact of their incorrectness becomes intensely important. Dear reader, think how many prayers and graces you have met with, having the words "for Christ's sake" at the end, thus diverting the mind from Christ, the only real forgiver of sin and bestower of every good, and sending the soul to "climb up some other way." Reflect that these words have no *parallel* in our translation, and are *not* in the original Scriptures *at all.* If it be true, as it is, that the apostle wrote something very opposite, both in letter and in fact, then a fatal blow is struck, not only at the peculiar doctrinal error involved in the misrepresentation, but against all views of Scripture which have been made to conform to it.

Now this minister has built the largest Dissenting meeting-house in the kingdom, which he uses, or permits to be used, for the dissemination of *political* views only a little less unsound than his *theology*, — has founded a college, and is sending out preachers, imbued as thoroughly as possible with the views held and inculcated by himself. So-called conversions are being effected, and the number of them becomes a matter of rejoicing, nay, even boasting, for the Lord's especial mercies in answer to the prayers and labours of His servants. Thus error succeeds to error, delusion follows upon delusion, while to the confusion of delirious and devotional excitement succeeds continuous misconception of divine truth. False teaching begets false, careless, or even unholy living; duty is

discarded for doctrine, countenance is given to prevailing customs, habits, and callings destructive of the liberty, health, happiness, and souls of the people. Confuted by facts drawn from the statements of the word of God, this class of mind, rather than appear to be overcome, have recourse, yet without avail, to other texts. But, dear reader,—

"Believe not every spirit, but *try* the spirits whether they are of God" (1 John iv. 1). "He that abideth in the doctrine of CHRIST, he hath *both the Father and the Son.* If there come any unto you, and bring not *this* doctrine, *receive him not into your house*, neither bid him God speed: for he that biddeth him God speed is *partaker of his evil deeds.*"

"I write unto you, little children, because your sins are forgiven you for His name's sake."

The Greek is δια το ονομα αυτου, through His name (1 John ii. 12). How the simple statements of these holy men strengthen and tally with our Lord's own words! (Matt. ix. 4),—

"Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that *ye may know* that the Son of man hath *power on earth to forgive sins.*"

When the multitude saw the sins forgiven and the palsy cured they marvelled, and glorified God who had given such power unto men. The *multitudes* were ignorant; the *instructed* and their teachers should have known who Christ was. Christ has declared (Matt. xi. 27) that—

"All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

Here we have all power and all knowledge culminating in the Son, followed by the declaration,—

"Come unto Me, all ye that labour and are heavy laden, AND I WILL GIVE YOU REST."

Christ does not beseech any other being to forgive us our sins, for He himself is "OVER ALL, GOD BLESSED FOR EVER" (Rom. ix. 5), and He himself forgives.

Whilst it is not true (*according to the Bishop of Manchester*) that "when *one line* of the sacred volume on which we base everything is *said to be* untrustworthy, the very foundations of our faith,—the very basis of our hopes,—the very nearest and dearest of our consolations are taken from us;" yet every error in the *letter* should be rectified, so that the *spirit* of the Word may be the more readily apprehended, and at all events that doctrines the reverse of true may be exposed and corrected.

To those who rest simply on the foundation of the Lord Jesus, it matters little, in a certain sense, *what* the Scriptures may be *perverted to say*. God's manifestation of Himself in Christ does not make Him *less*, as man's sensual nature would dictate, *but greater*. Whilst it *minimizes* the possibility of doubt, it *charges with folly and blindness* the unbeliever.

THE MOTHERHOOD OF MARY.

The mode in which our Lord addressed and spoke of His mother has given rise to much wonder; and apologies for His apparent rudeness or want of parental regard have been offered. Another proof this of the

wildness and inconsistency which must necessarily attend the efforts of men who write about and essay to explain matters on which they are themselves uninformed.

When Joseph and his mother found Jesus in the temple, at twelve years of age, sitting in the midst of the doctors, both hearing and asking them questions, His mother said unto Him (Luke ii. 48),—

"Son, why hast Thou thus dealt with us? behold, thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My FATHER'S business? And they (the doctors) understood not the saying which He spake unto them: but His mother kept all these sayings in her heart."

She, of course, would be ever expecting something wonderful from that Son who had no human father, but who was given her by the Holy Ghost. Again,—

"When they wanted wine (John ii. 3, 4), the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, *what have I to do with thee?* Mine hour is not yet come."

Then one saith unto Him (Matt. xii. 47—50),—

"Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that told Him, WHO is My mother? and WHO are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! for whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

Here it will be observed, no allusion is made to Mary's husband Joseph as *His* father, though the children born of the same mother and brought up together are called brethren. The knowledge of who Christ really was explains away every appearance of

harshness, and renders clear what would otherwise be perplexing. If He was "God manifest in the flesh" through the instrumentality of the Virgin, then the Virgin was simply a creation of His own, honoured (but without any act of her own will) beyond all women as having been the medium of His incarnation. Through her was nourished that "fleshy tabernacle" in which He had predetermined to assume the human form. And, therefore, whosoever should do the will of the Father (Himself, being, as we have said, "God manifest in the flesh"), the same becomes a spiritual relation, and He owns no other; and such relative is a brother, a sister, a mother, if a part of His Church. The motherhood of Mary in regard to Christ consisted of her being the appointed matrix, through whom God condescended to comply with His own laws, so that He might assume the required humanity. And as regards her *mediation*, the Lord did not permit it for a moment, even for the supply of a temporal benefit.

When a certain woman also said unto Christ (Luke xi. 27),—

"Blessed is the womb that bare Thee, and the paps which Thou hast sucked"—

He replied,—

"Yea *rather*, blessed are they that hear the word of God, and keep it."

With this view of the motherhood of Mary, all reverence and adoration of her beyond a due respect for her office, is undoubtedly groundless: without hearing the word and keeping it, her motherhood might have been her condemnation. She was Christ's

"*creature*," and *He* is *her Lord*. She was a chosen instrumentality for a particular end,—her maternal authority, except to a certain limited point of caring for the body, was not required, and on that account was kindly ignored; but, on the other hand, she would be continually reminded of the exalted and singular honour, without a parallel in the world's history, which had been conferred upon her, and would be as constantly chanting the inspired "MAGNIFICAT,"—

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke i. 46).

"DAVID'S SON AND DAVID'S LORD."

The Pharisees, on being asked by Jesus, "What think ye of Christ? whose Son is He?" replied, "The Son of David." Another question follows,—"How then doth David in spirit (εν πνευματι) call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?" (Psa. cx. 1). "If David then call Him Lord, how is He his Son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions" (Matt. xxii. 42).

With a true conception of God manifested in Christ, the reconciliation of the terms "David's Son and David's Lord," is not repugnant either to reason or nature. Christ coming, as to His humanity, from David, and being the "rod out of the stem of Jesse," was David's Son after the flesh; yet David in spirit "foresaw the Lord always before him" (Psa. xvi. 8; Acts ii. 25). Thus, under divine instruction, do pupils become wiser, "show more understanding" than

all their *human* teachers, because they have respect unto the "TESTIMONIES" of their God (Psa. cxix. 99), who says, "I am the *root* and the *offspring* of David" (Rev. xxii. 16).

ASKING AND HAVING.

When casting our eye round a family or congregation, in order to see what measure of spiritual benefit they have derived from the constant invitations given to them in Scripture, one is astonished at finding how small an amount of divine grace has been enjoyed by each individual, and what a dearth there is of spiritual sustenance. Many frankly acknowledge the barrenness and "nakedness of the land." Yet the Lord says,—

"*Ask, and ye shall have.*"

The apostle James, by divine authority, tells us how people ask, and why they receive not,—*because* they "ask amiss." Asking waveringly, doubtingly (Jas. i. 6), destroys the very foundation upon which the promise of the gift stands. We are to ask in faith, that is, *believing*, otherwise we shall "receive nothing of the Lord." Faith is the *cardinal* virtue only because, from the constitution of the mind, it is the channel through which all spiritual gifts can come. Concretely viewed, it is belief in our Lord and Saviour as the manifested God, *able*, *willing*, *waiting* to impart Himself, His Holy Spirit, to all believers. This is "seeking first the kingdom of God, and His righteousness," —the seed and substance of every other spiritual and providential blessing. Hence, to avoid asking *amiss*, and thus insuring to ourselves spiritual and moral poverty whilst living within reach of spiritual, moral,

and temporal wealth, we must begin aright. The reception of the living truth into the understanding, and the subjection of the will to its influence, must ultimately eventuate in the greatest amount of bodily and mental happiness of which the individual is capable. Remember, then, what it is to ask in faith, nothing wavering, and, above all, *what* that faith is. To ask in any other way is to ask in *unbelief*, rejecting Christ as your God and Saviour, and therefore *to ask inexcusably and wickedly* "amiss."

THE DAY OF GOD'S POWER.

Misapprehensions of God, and of His way of saving sinners, lead, of necessity, to a misunderstanding of the written Word; and hence, as a plea for the smallness of the results of religious teaching, and for the awful condition of the world at large, it is common for certain teachers to quote (Psa. cx. 3)—

"Thy people shall be willing *in the day of Thy power.*"

From this quotation they infer that the time has not arrived for God to *be* willing, and to put His irresistible power into force against the impenitent; but that in the meantime and until that time *shall* come, and not before, the sinner must submit to the spirit of evil, thus casting all the blame upon God. Whereas the Psalmist is speaking of the coming in power of the kingdom of Christ, when those who see Him in the exercise of His love and power shall *be* willing—not *made* willing—to receive Him into their hearts, and is exhibiting the method in which they shall receive Him; namely, "*in the beauties of holiness from the womb of the*

morning"; that is, in holiness of life from the first blush of the knowledge of Him as the "Sun of righteousness" beaming upon their souls. Compulsion and irresistible authority may make slaves, but our heavenly Father requires from His people the "free-will offering" of a holy worship; and the more those who so worship know of Him, the more readily will they ascribe the power and the glory of their free salvation to "CHRIST, the POWER of God and the WISDOM of GOD" (1 Cor. i. 24).

BLASPHEMY AGAINST THE HOLY GHOST.

CHRIST has declared that the most heinous sin in the power of man to commit, "blasphemy against the Holy Ghost," is a sin against Himself; and therefore it is said (Mark iii. 28),—

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall *blaspheme against the Holy Ghost* hath never forgiveness, but is in danger of eternal damnation: because they said, HE HATH AN UNCLEAN SPIRIT."

In the original Greek, Ghost and Spirit are one word, and the teaching of Scripture is that the Holy Ghost is the spirit of Christ; and that to blaspheme against the Holy Spirit is to blaspheme against *His* spirit, and therefore against Christ. This is another instance of avoiding confusion by knowing *who* is speaking, and therefore the precise nature of what He is saying.

"If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9).

To deny that Christ's spirit is the Holy Spirit is to deny the Godhead of Christ, and therefore wilfully to rush beyond the reach of the love manifested in the revelation of God the Creator as the Redeemer of the world. It is to refuse forgiveness of sins upon the terms of faith in Him in whom "dwelleth all the fulness of the Godhead bodily," and who came into the world for the *sole* object of drawing mankind to Himself by the cords of His divine and never-failing love.

MYSTERY.

Let none be scared from an examination of the truth by hard or misapplied words. The term "*mystery*," for example, is often used to fill the gap which the ignorance of the teacher leaves. A mystery, in the Scripture sense, is not opposed to our receptive faculties, for in that case it could not be *declared.* Μυστηριον was that *secret* of a society or fraternity with which members were made acquainted. It is the initiation into that which *before* was secret and unknown to us, but which, by the perception of divine truth, we now comprehend more and more. Paul says (1 Tim. iii. 16),—

"Without controversy great is the mystery of godliness."

Great, not because of its incomprehensibility or unintelligibleness, but because of the length, and depth, and height of the love displayed in it, applying itself to every thought, word, and action of believers; and by which, when they have entered, they go on and on to perfection, according to the exhortation of Christ, „Be ye perfect, as your Father who is in heaven is

perfect" (Matt. v. 48). And the apostle concludes his 16th verse of 1 Tim. iii. by saying,—

"God was *manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

All which facts, though mysterious and wonderful, were clearly not contrary to man's reasonable faculties, but were many of them known to, because witnessed by, great multitudes of persons then alive. Let us then devoutly inquire into these mysteries, in humble dependence for grace and light from Him of whom they are predicated; so they will gradually unfold themselves to our spiritual powers, imparting joy and comfort to our souls.

The word "*mystery*" appears for the first time in all the Scriptures in Mark iv. 11, and is used by Christ himself. He had been teaching the multitude by parables, saying unto them,—

"He that hath ears to hear, let him hear."

And when He was alone, they that were about Him, with the twelve, asked of Him the parable; and He said unto them,—

"Unto you it is given to *know the mystery* of the kingdom of God;"

showing that this mystery was something to be *understood*,—an eternal answer to all objections to thinking out the truth on grounds of obscurity, difficulty, or perplexity. The "masters of Israel," as well as the unlearned, were not to escape responsibility by calling that *mysterious* which, but for their prejudice and infatuation, would have been perfectly plain.

"Art thou a master of Israel, and knowest not these things?"

was Christ's mode of meeting Nicodemus on the

mystery of regeneration. Had Nicodemus been himself acquainted with the operation of the Spirit of God—the Spirit of *truth, love, and submission*,—he would have known something of the birth and growth of the Spirit in his own soul. The natural wind, blowing by the power of God, cleansing and purifying the atmosphere, and fostering life and health in both the animal and vegetable world, was a *fact* which the Jewish ruler could plainly see and understand, without knowing the precise corner of the world from which it *was* blowing, or its exact *component* parts, or *why* it should blow longer or stronger from any particular point at any particular time, or *whence* it came or *whither* it was about to go; and, added our blessed Lord,—

"So is every one that is born of the Spirit. . . . But if I have *told you* earthly things, and ye believe not, how shall ye believe, if I *tell you* of heavenly things?" (John iii. 8—12).

In like manner, Paul (1 Cor. ii. 7) says,—

"We speak the wisdom of God in a mystery, even the *hidden* wisdom, which GOD hath *revealed* to us by His Spirit. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually (πνευματικως) *discerned* (ανακρινεται). But he that is spiritual (ο πνευματικος), or rather, the spiritual man, judgeth (ανακρινει, discerneth) all things."

The natural and spiritual man in combination make the whole being; and the offence consists in men living and *choosing to live* in the gratification of their *natural* tastes and appetites, regardless of the great purpose of our heavenly Father in Christ, who promises to enlighten the *spirits* of those who ask Him, by the operation of *His own* Spirit,—

"Teaching men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present world, that they may adorn the doctrine of God their Saviour in all things. For the grace of God that bringeth salvation hath appeared unto all men" (Titus ii. 10—12).

Referring to the call of the Gentiles, Paul says (Rom. xi. 25),—

"I would not that ye should be *ignorant* of this *mystery*."

And then (Rom. xvi. 25),—

"Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the *revelation of the mystery*, which was *kept secret* since the world began, but now is *made manifest*."

And again (1 Cor. xv. 51),—

"Behold, I show you (λεγω, tell or explain) a mystery."

"Having made known unto us the mystery of His will" (Ephes. i. 9).

"The mystery of Christ, which in other ages was *not made known* unto the sons of men as it is *now revealed*" (iii. 4).

"And to make all men SEE what is the *fellowship* of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that NOW unto the principalities and powers in heavenly places might be *known* by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord; . . . that Christ may dwell in your hearts by *faith;* that ye, being rooted and grounded in *love*, may be ABLE to *comprehend* with all saints what is the length, and depth, and breadth, and height, and to *know the love* of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (ver. 9). And "that I may open my mouth boldly, to *make known* the MYSTERY of the gospel" (vi. 19).

Let no man henceforth blind or mislead his brother by crying "MYSTERY!" The GREAT MYSTERY is the—

"Mystery of iniquity then [and now] working . . . with all deceivableness (απατη, or willingness to be deceived) of unrighteous-

ness in them that perish; because they *received not* the love of the truth, that they *might be saved.* And for this cause God shall send (or sends) them strong delusion (or the operation of error), that they should believe a lie: that they all might be damned (or condemned) who believed not the truth, but had *pleasure in unrighteousness*". (2 Thess. ii. 7—12).

The *real mystery* and wonder is that so few give heed whilst—

"Wisdom (INCARNATE) crieth without, uttereth her voice in the streets, crieth in the chief places of concourse, in the openings of the gates, in the city, How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and *fools hate knowledge?* Turn you at My reproof. Behold, *I will pour out My Spirit unto you;* I will *make known* My words unto you. Because I have called, and ye refused; I have stretched out My hand, and no man regarded; ye have *set at nought all My counsel,* and would none of My reproof. . . . . Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: *for that they hated knowledge, and did not choose the fear of the Lord: they would none* of My counsel: they *despised* all My reproof. Therefore shall they eat of their own way, and be filled with their own devices. . . . . But whoso *hearkeneth unto Me* shall dwell safely, and shall be quiet from fear of evil" (Prov. i. 21—33).

THE LOVE OF GOD IN GIVING HIS ONLY BEGOTTEN SON.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

This verse, so constantly quoted, and with such apparent aptitude, to prove the *individuality* of the Son, is misapprehended from one perpetually working cause, —the power of fanciful and unfounded theories. What *do,* what *can* these words signify? If we have recourse to what God has Himself revealed, by way of index to

the contents of His precious book, we shall have no difficulty in discovering the exact and harmonious meaning. He first from love took upon Him humanity, in the name of "His only begotten Son;" which is *but another way* of saying that He manifested Himself in the flesh. Then, *in* that humanity He dwelt on earth, to live, teach, suffer, and die for our redemption; which if a man *believe*—that is, actually know in his heart—and shall frame his life in humble, intelligent, and practical submission to the Lord's teaching, he *shall*—nay, he *must*, in accordance with God's promises and purpose of redemption, *be saved* from sin, and filled with love,—that is, everlasting life.

"He that believeth not (ver. 18) is condemned, because he hath not believed in the *name* of the only begotten Son of God."

Light shines in Christ, and he who believes not condemns himself.

CHRIST THE SOURCE OF SPIRITUAL LIFE.

"To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. viii. 6).

Dear reader, whatever other graces you may possess, if you are dead in heart, dead in sin, your religion, your knowledge, your faith, are vain. You are still one of the vast multitude that people the valley of the shadow of death, and all the fair seeming of your life is tainted by its ghastly accompaniments.

Pray for life; hope, think, labour for life; that is, for love to God and man, the life that flows from the Lord Jesus. He is the "resurrection, and the life" (John xi. 25), "the way, the truth, and the life" (John xiv. 6), "the bread of life" (John vi. 48) unto the world (ver. 33).

A dead body cannot be healed; but if vigorous life be there disease can be thrown off, and health and progress may be seen. So, if the love of God be in you, generating the love of man, you will throw off your spiritual diseases, unfold in spiritual beauty, and abound in spiritual work.

Look at the earth when all is cold, how dark and hard and barren it appears! There is little heat and little life. Let the warm days of spring come, however, and how great is the change! The grass springs up in lively green, the flowers bloom, the trees clothe themselves with lovely foliage, and all nature rejoices in strength and beauty; *life* has come. So will it be with you if you seek the unspeakable blessing of eternal life from the Lord. Are you cold, uncertain, and unhappy? Pray for life from the Lord Jesus. Are you weak in faith, often doubting, often hesitating in your Christian course? Pray for life from the Lord Jesus; you will then see clearly and hold firmly. Are you feeble and faltering in God's will? Pray for life from the Lord Jesus. Are you often unable to make the sacrifices and bear the burdens which duty requires? Pray for life from the Lord Jesus,—Jesus who is eternal life manifested in the flesh; and raised and filled and blessed by Him, you will be able to say,—

"By this we know that we have passed from death unto life, *because* we love the brethren" (1 John iii. 14).

GOOD THINGS.

Men universally desire to possess good things. The *criteria* of the goodness, however, depend upon the minds of the persons wishing for them. All wish for

opulence, means of pleasure, enjoyment, and power to the natural man. Their time at their own command, without any call of work or duty to interrupt, they *feel certain* of securing happiness, notwithstanding a thousand daily illustrations of the vanity of such expectations. Some, believing that God in His providential arrangements *somehow* orders all things for all persons and for them in particular, and that He possesses a kind of storehouse out of which He can instantly supply each separate want, entreat Him for all which they desire in long and wordy utterances dignified by the name of "prayer." Such understand neither the nature of God nor of His laws. These men have no conception of the injury, nay ruin, that would be inflicted on the world and themselves were God to deal with them according to their ignorant and presumptuous requests. The divine love, actuated by divine wisdom, has done all things well. He has made man's wants a necessary adjunct of his existence, and *man's co-operation* with Him a necessary ingredient in their supply, in order that man may feel that he is connected with his Creator, and a co-worker with Him in bringing about the grand purposes of his own existence. It is forgotten that whilst God's people, under Moses, were enjoined to "stand still and see the salvation of the Lord" (Exod. xiv. 13), they were also directed to "*go forward*" (ver. 15); and that man is "to *do* whatsoever his hand findeth to do with all his might" (Eccles. ix. 10).

Well-meaning but ill-taught people are perpetually asking for what they never get,—for money which never comes, for peace which is always afar off, for the conversion of parents, children, or friends which they

never see; for filial and parental love in their own families, for cheerful obedience and conformity to the divine law on the part of servants; for the abatement of sickness and restoration to health,—blessings not attained; for the Queen and the legislators of the country, that all their doings may savour of justice and truth (which they do not always); and, above all, that the gospel of Jesus Christ may be spread, and all nations do Him service. The same prayer often includes entreaty, by way of summary, for every spiritual as well as temporal blessing: for faith, for the grace of the Holy Spirit to enlighten the understanding, for love towards God to fire the soul, for virtue and courage to fight against the enemy, for patience and resignation to endure wounds, disasters, and defeat, and for all the help that omnipotence can supply—favours and faculties which somehow rarely or ever follow the requests. Yet while myriads of such prayers are daily offered, true religion wanes and becomes less in the land; a mighty error pervades the Christian Church, Christ is not known, and therefore neither preached nor believed in. What is erroneously said and erroneously done results, as in the main it must, in failure and disappointment. To *know the Lord* really as He would be known, is the only solid and fundamental good; belief in Him will follow; and doing His commandments will flow from such faith, as water from its fountain. By seeking "first the kingdom of God, and His righteousness, all good things shall be added." It is He that saith,—

"Make the tree good, and his fruit good" (Matt. xii. 33).

"Work out your own salvation. . . . . For it is God which worketh in you both to will and to do of his good pleasure" (Phil. ii. 12).

"Put on the *whole armour* of God, that ye may be able to stand against the wiles of the devil, ... and having done all, to *stand*. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is *the word of God:* praying always with all prayer and supplication in the Spirit" (Ephes. vi. 11—18).

Let the people *but comply* with the terms of our Lord, and every heart will be changed, and every power of mind and body devoted to His service. The minister will have "been with Jesus," and the hearer is introduced by him; the father has drunk of the living water, and takes his son to the fountain, and the mother her daughter; the master goes daily to the spring, and the servants follow; the legislators draw near to Christ by faith, and forthwith the lines of equity are stamped upon their every act; the indolent man becomes industrious, and the fool is made wise; the rich feels that he has nothing of his own, and the poor is made rich; the learned are humbled, and the unlettered are stimulated to knowledge; the fields are like gardens, and "the desert blossoms as the rose"; agriculture, trade, and commerce are sanctified; science is investigated and enjoyed for its divine Author's sake; sculpture and painting, music, poetry, and song are estimated as precious gifts from God; the lack of education, physical, moral, and spiritual, is an impossibility; the world teems with "*good things*," amply more than enough to supply every want; the gospel's Author is now known and loved, and His word accepted; God in Christ is adored, and man everywhere, through loving obedience, is made happy in the

present life, as an earnest of the happiness that awaits him in heaven.

FAITH ON THE EARTH.

After inculcating the necessity of perseverance in His followers, by the parable of the importunate widow, our Lord concludes with the question,—

"Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Luke xviii. 8).

Up to the present moment the masses of the human family are ignorant of the gospel, and the comparatively few who have accepted and evidence it to be *a vital reality* in their hearts, are rightly esteemed by the great body of Christian professors.

Leaving the question of "the coming of the Son of man," and the precise meaning of the phrase, may it not in spirit apply to the coming to the mind of each individual of the voice of Christ in the gospel, through preaching, instruction, hearing, or reading, for a man's self, the written Word? A candid consideration of facts seems to recognise an unbelieving state of mind, evidenced by the modern productions of "Essays and Reviews," "Ecce Homo," with the various books and criticisms to which it has given rise; "Ecce Deus," "The Claims of the Bible and of Science," "Aids to Faith," (mere disfigurements of truth, and tending to the furtherance of error); the Colenso controversy, increase of Popery, running back to forms, ritualistic shadows, and "traditions"; the ignoring the verities declared by Christ himself, carping at physical phenomena *supposed* to contradict the statements of the divine word, because the Bible student chooses to start from some untenable standpoint.

Are not these and such like matters conclusive to show to the "honest and good heart" that Christ's coming, in the sense above described, is not as yet confirmed by that crowd of witnesses which a solid and vital faith and life could not fail to supply?

CHURCH MILITANT AND CHURCH TRIUMPHANT.

Fine-drawn distinctions between these two churches, or between different states of the same church, are delusive, and apt to lead men to depend rather upon their collective and organized capacity than upon their duty as individual members of the Church of Christ. But since we shall be judged individually, it will be well for each person to examine his own heart, and be satisfied that he *is* a member of the *church militant*, fighting, warring, wrestling, not against flesh and blood only, but against all the powers of darkness. Only so can God own us as members of the *church triumphant*, making us to triumph in Christ, and making manifest the savour of His knowledge by us.

"For we [whether teachers or hearers] are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life" (2 Cor. ii. 16).

There is no *triumph* but in CHRIST, and in Him we are more than conquerors.

TEACHING AND LEARNING.

A student sits at the feet of his "Gamaliel," anxious to learn all that his preceptor is able to impart. There is an equal anxiety on both sides,—on the one to convey

knowledge, art, science, handicraft, or other instruction; on the other, to receive it as speedily and fully as the capacity of the learner will admit. And thus all students become more or less wise, according to their receptive and retaining power, or, in other words, imbued with their master's spirit.

Just so with him who sits, in a like spirit, "at the feet of JESUS": the Master is ready and anxious to impart; and if the servant is *as* ready and willing to learn, *then* the spirit of the Master will be communicated to and imbibed by the servant in all its fulness.

INSPIRATION AND TRANSLATION OF SCRIPTURE.

As God is the Author of all truth, and Christ the embodiment of it, so the mind of every recipient of it must, to the extent of his recipiency, be *inspired.*

"The inspiration of the Almighty giveth understanding" (Job xxxii. 8).

Poets, painters, orators, mathematicians, chemists, and scientific discoverers of all sorts—whether astronomers, mechanicians, botanists, geologists, agriculturists, or others,—exactly to the extent of the truth they discover and retain, are the subjects of *inspiration.* In the process of it, two are concerned, God and His intelligent creature. HE supplies the truth and the capacity to receive it; and He invites His creatures to accept and enjoy it. In like manner, the Holy Scriptures are inspired to the extent *of the truth they contain,* but no further; and that truth, through the ignorance or incapacity of translators, is often marred; and by the misrepresentation of uninspired and often

self-interested expounders is often made inconsistent alike with our *moral* and with *common* sense. There are *many kinds of doctrine* in God's word,—"good doctrine," "sound doctrine," "doctrine according to godliness," "doctrine showing uncorruptness," "doctrine of God," and "doctrine of Christ." There are mentioned also "doctrine of vanities," "doctrine of Pharisees," "doctrine of devils," and "divers and strange doctrines." Hence the duty of rational DISCRIMINATION.

Jesus said (John vii. 16),—

"My doctrine is not Mine [as simple humanity], but His that sent Me [the doctrine of the Father, whom *he* hath seen that hath seen *Me*]; and if any man *will do His will*, he shall know of the doctrine, whether it be of God."

Revision of our Version is a pressing necessity; and in this all seekers after truth are interested; and the more the Bible shall be examined, the more fully will the fact of its truth be made evident.

THE NATURAL AND SPIRITUAL MAN.

Preachers talk as if man were simply a *natural* being until the Almighty converts him by His Spirit to a *spiritual* one. They seem to ignore the fact that man is *both* a natural and a spiritual being, and that in and by this *conjunction* his very manhood consists. It is the spirit of a man which is in him that alone knoweth the things of himself; even as the things of God knoweth no man, but the Spirit of God. The ignoring of man's *compound* being leads to much error. The *natural* man, for selfish and worldly objects, wants to see and understand *spiritual* things; but

without the aid and co-operation of *his own spiritual* nature, this is as impossible as for the *spiritual* man to do the necessary work of the world without the co-operation of his *natural* organization. Thus the man in his *entirety* must be, both naturally and spiritually, taught and perfected.

"The natural man [as we have seen] receiveth not the things of the Spirit of God. But he that is *spiritual* judgeth all things. . . . He has the mind of Christ" (1 Cor. ii. 14).

THE ACCOMPLISHMENT OF GOD'S WORD.

That this is *conditional*, not absolute, is clear from the context. The conditions precedent are these—

"Seek ye the Lord, and call ye upon Him: let the wicked forsake his way, and the unrighteous man his thoughts: let him return unto the Lord, and He will have mercy upon him; and to his God, for He will abundantly pardon. For His thoughts are not our thoughts, neither His ways our ways. For as the heavens are higher than the earth, so are His ways than our ways, and His thoughts than our thoughts. For AS the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 7—11).

There *must be*,—

1. A seeking spirit.
2. A forsaking of evil.
3. A turning unto the Lord.
4. A belief in His promises.
5. An intellectual and rational operation, like preparing the heart as soil, and sowing therein the seed

of His word; upon which He will pour His blessing *like rain from heaven*, causing it to bring forth buds and fruit abundantly.

Then shall man's physical and spiritual natures rejoice,—the mountains and the hills shall sing, and the trees of the field clap their hands; fir trees and myrtles shall supplant the thorns and the briars; "and it shall be to the Lord for a name, and for an everlasting sign that shall not be cut off."

These are the sure promises of God as to the accomplishment of His word in and to all who, in repentance, faith, and love, turn to Him in Christ.

PARENTS AND CHILDREN, ETC.

The duty of parents to children has an existence long before that of the children to them; and where children are viewed as "heritages and gifts that come of the Lord," parents are devoutly anxious to "bring them up in His nurture and admonition." But the knowledge of the Lord is essential to their right performance of the duty, and will at once satisfy the soul, stimulate to effort, and crown with success.

The duty of children to parents is the subject of the "first commandment with promise; that it may be well with them, and that they may live long on the earth" (Ephes. vi. 2, 3).

"Fathers, provoke not your children to wrath."

"Children, obey your parents in the Lord: for this is right."

And descending to a lower but somewhat similar relationship,—

"Servants, be obedient to your masters according to the flesh,

. . in singleness of heart, as unto Christ; not with eyeservice, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord" (Ephes. vi. 5—8).

"Masters, do the same things unto them: knowing that *your* Master also is in heaven; neither is there respect of persons with Him" (ver. 9).

To perform these respective duties there is, *for all*, but one enabling power:—"Be strong *in the Lord*, and in the power of His might." Be sure, therefore, parents and children, masters and servants, that you *know* Him; for on this everything else depends. If you know Him you will *love* Him; truth will be the girdle of your loins, and righteousness your breastplate; your feet will be shod with the preparation of the gospel of peace. "The wiles of the devil, principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places," can also be met and overthrown, if you will take and put on the "shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God." With these and true prayer—from the heart, and not the mouth only,—with *watchfulness*, will be insured the victory to "all them that love our Lord Jesus Christ in sincerity" (Ephes. vi. 10—24).

JEWS AND MAHOMETANS.

When endeavouring to Christianize any people, it must be of immense advantage to the teacher or missionary to be able to agree on some common basis with those entrusted to or inviting his tuition.

In the case of the "Jews" the fundamental lesson

has been learnt. But their rejection of the Messiah, whilst it saved them from persecution in the early ages of the Christian church, was made the groundwork of bitter and cruel treatment in mediæval times. The Jew is now for the most part free, and let him be taught that it is the "unchangeable" Jehovah who has manifested Himself in Christ, and is operating, by His Spirit, to draw all men unto Him; and the mental stumblingblock will vanish. Then may many branches, that were "broken off because of unbelief, be grafted again into their own olive tree" (Rom. xi. 24).

In the case of the *Mahometan*, "Allah il Allah," or the belief that "God is God," being a truth held in common with the Christian, were the missionary to show that the doctrine of Christ harmonizes with it, his work would become one of diligence and patience only; so that if his life and manners accorded with the precepts of his Lord, a rich harvest might be gathered where now the sowing of false doctrine in a foreign soil seems to be all but in vain.

The same observations apply, in part, to Hinduism and other religious systems.

FREEMASONRY.

This venerable institution, when viewed in the light of truth, becomes most interesting. That its principles are founded upon the divine word is certain. These principles are known to most civilized people; and such is the power of the art and mystery, and its capability of communicating, by signs and pass-words, the "generous sentiments," that even barbarians are induced to fraternize. In this way the "ends of the

earth" are bound together, and mutual confidence is inspired. By means of it, strangers in a strange land have found friends, and the wrath of an enemy has been transformed to sympathy and love. Doubtless there has been an abuse of this noble "craft," and a forfeiture of many of its blessings, through association with the intoxicating cup. Feasting and good fellowship there ought to be, but separation of its joyous meetings and noble objects from the wine of the drunkard, the harlot, and the libertine, would have saved it from many a stigma, and exalted the institution to the topmost rank amongst the "Friendly Societies" of the world.

The God of the "mason" is JEHOVAH,—His love, wisdom, and power are admired and adored. God's infinity is taught and understood by the *circle;* and the believer's life is worked out upon the *square*, subject to the *plummet-lines* of uprightness and truth. In short, the honour of God and the true brotherhood of the "craft" are the simple end and aim of every genuine "*free and accepted mason.*"

Freemasonry, being a mode of signifying truth, or making it known by symbols, is intelligible in all lands and amongst all peoples; while the carrying out of its principles into action disarms hostility and suspicion, promotes confidence, makes strangers brethren, and insures hospitality and kindness.

Were freemasonry to accept the simple and *ex*plicit view of Christianity, in the unfolding of Himself in Christ by Jehovah, as it does *im*plicitly, yet without formal avowal of the fact, the institution might accomplish for itself vastly more, and greatly aid the practical ends of the gospel:—

"Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 14).

THE MILLENNIUM.

Unenlightened men are misled by the literal (or what is called the "natural and obvious") sense of Scripture, without regard to symbolical use and spiritual meaning. To "*reign with Christ*" is surely to govern our souls by faith, love, and virtue derived from Him; not to sit on visible thrones, or parade ourselves in gaudy pomp, as the vainest of earth's great ones. It is to be *humbly good*, to be willingly guided by *wisdom*, to be faithful to Christ's loving commandments. When His principles live in us, *we reign with Him.* So wrote the apostle Paul,—

"For if by one man's offence death reigned by one; much more they which receive *abundance of grace* and of the *gift of righteousness* shall reign in life by one, Jesus Christ" (Rom. v. 17).

So, too, declares St. John,—

"Unto Him that loved us, and washed us from our sins in His own blood, and *hath made us kings and priests unto God* and His Father; to Him be glory and dominion for ever and ever" (Rev. i. 5).

"The kingdom of God is not meat and drink [much less purple robes, crowns, and sceptres]; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

"The kingdom of God cometh not with outward observation," said our blessed Master: "neither shall men say, Lo here! or, lo there! but *the kingdom of God is within you*" (Luke xvii. 20, 21).

If men would open their hearts to the simple truth, what might not be done?

"All glorious things my suffering brother;
More than the tongue e'er said or sung,
If men were *wise*, and *loved each other.*"

To bind the devil *for a thousand years*, is so to check the powers of darkness that the genuine servants of the Lord might be protected and succoured so long as is needful to enable them to become a seed in the earth. "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8).

The little band at the Reformation, whose souls became touched by the flame from on high, who would be satisfied with nothing save the free and genuine word of God, had their "thousand years," or day of rest and succour; while the devil was bound in the reign of the good and youthful king Edward. The devil was loosed again in the days of Mary, to destroy God's servants, but, as *He* overruled, to purify them until the victory was theirs; and the *free* Bible became the *symbol* and the *shield* of a *free* land. So it is with every great wave of spiritual progress in the world. It has its "thousand years" of humble, quiet growth, its protection and repose; then its period of struggle and persecution, and finally its crisis and *triumph*.

The numbers of the book of Revelation cannot be interpreted otherwise than *spiritually*. The number *seven* recurs in it continually. It is the *sacred* number, symbolizing the *fulness* and *perfection of holy things*. The *seven* Spirits of God, the *seven* stars, the *seven* candlesticks, the *seven* churches, the *seven* lamps of fire, the *seven* eyes, the *seven* horns, the *seven* angels, cannot be interpreted by arithmetic, but only by the *divine rule* of "comparing spiritual things with spiritual" (1 Cor. ii. 13). It is the same with the number *twelve*, which represents still *greater fulness*, the perfection of faith and wisdom, as well as of holiness. Hence there

are the *twelve* tribes of the saved, the *twelve times twelve* thousand on Mount Zion, the *twelve* foundations of the holy city, its *twelve* gates of pearl; and the *twelve thousand* furlongs of its length, breadth, and height.

The "*forty and two* months," or *twelve* hundred and sixty days; and the time, times, and half a time, which is the same period expressed in different language [for all these times amount to three and a half years], are *symbolical* of a cycle (or dispensation), the three expressing the complete one, while the commencement of another is intimated by the half.

So with the "*thousand years*" of the reign of Christ, it is the *divine protection* over *His own*, until they are able to bear those trials by which they will be purified, and the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

A sense of who Christ is, the nature of His kingdom, and therefore of His *spiritual* advent, shows how to all who have died in the faith, He *has* "appeared the second time without sin unto salvation"; and explains the saying of our Lord, that *light* (knowledge) is the evidence of His coming; "for AS the lightning (*αστραπη*, vivid brightness, not because of its suddenness, but of its certainty, glory, and extent) cometh out of the *east* (sunrising), and shineth even unto the *west* (sunsetting), so shall also the coming of the Son of man be" (Matt. xxiv. 27).

This enlightenment of the world by the knowledge of "God in Christ," like all other advancements in truth, will have to be effected gradually; and, of course, by human instrumentalities, God-moved. All

human means are God's agents; and it is His wisdom to use them for His own glory and our good.

Honest believers, therefore, in the personal reign of Christ, should certainly be preparing the way by united effort,—removing hindrances, and "turning the hearts of the disobedient to the wisdom of the just, that at His second coming we might be found an acceptable people in His sight;" yet, marvellous to say, those who are foremost in professing to be "saints," *looking* for Christ in *person*, are doing least "to make ready the way of the Lord"! whilst those who contemplate the *spiritual* reign are *striving* (not perplexing themselves with "religious conundrums") by every means, social and moral, political and religious, to bring the minds of men to the practical acknowledgment of the Lord. Paul beseeches the Thessalonians to lead a holy and obedient life; and pointing to the resurrection, shows that *as surely as* Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with Him" (or them also which sleep, will God, *through Jesus*, bring with Him). "We which are alive (spiritually as well as naturally) and remain (hold on) unto the coming of the Lord shall not prevent (anticipate) them which are asleep (or have been long dead). For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The divine humanity, glorified as it is, and fitted for the celestial sphere, no longer suited to this world of matter, will fill the *souls* of believers with His *presence* by a perceptible *spiritual* advent; and thus Christ's coming will be to the *spirits* of men.

"The dead in Christ," those who have departed

this life in *His faith*, "shall rise first"; as their bodies descend to the earth, their spirits ascend to the Father of spirits; and "those that are alive (spiritually yet in the body) and remain on earth shall be caught up together with them in the clouds (of the word in which the Lord reveals Himself to our spiritual understandings), to meet Him in the air (or spiritual atmosphere): and so shall we (*now* spiritually in the body, and *by and by* spiritually, and released from the trammels of the flesh) ever be with the Lord." Wherefore we should "comfort one another with these words" (1 Thess. iv. 14—18).

The Lord's descending "with a shout, with the voice of the archangel, and with the trump of God," through His omnipresence, may aptly signify that there is no spot where it may not be heard.

If the *second coming* of the Lord be *personal*, it must be the duty of the "*saints*" so to live and work as to prepare the world for His reception; or if His coming be *spiritual*, then let all who believe in Him make it manifest that they are "*new creatures*" in Him.

Those who have died in the faith of Jesus have lost nothing by being taken away; and those who are still alive and in Christ are in possession of the *same* blessings; so that, whether alive or dead, they are in either case the Lord's, and He is "*Lord both of the dead and living*" (Rom. xiv. 9).

DIVISION III.

BAPTISM AND REGENERATION

INFANT baptism is the initiatory rite of admission into the Christian church, as is circumcision into the Jewish. The command of Christ (Mark x. 14) is,—

"Suffer the little children to come (that is, be BROUGHT) unto Me, and forbid them not: for of such is the kingdom of God. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."

Water is an emblem of truth, whereby the soul can be purified for its Saviour.

"The like figure whereunto (referring to the case of Noah and his family being saved by water) baptism doth also now save us (not the putting away the filth of the flesh, but *the answer of a good conscience toward God,*) by the resurrection of Jesus Christ" (1 Pet. iii. 21).

Baptists, who insist upon only what they call believers' baptism, if themselves ignorant of Christ, His kingdom and truth, need not be accepted as teachers.

Whilst believers on confession of faith were baptized, Christ exhorted them to bring the little ones to Him, that He might bless them. Children, in the very dawn of reason, may be taught certain truths, the perfection of which they gradually discern; and genuine Chris-

tianity, early implanted, would become a part of their nature, and produce its good effects.

The *seeds* of truth alone can produce the *fruits* of goodness. Error may be sincere, but still it *is* error, and its necessary fruits are wrong actions and modes of life, because every seed must produce fruit after its kind. It is also a law of God that *man must co-operate with Him*, and so far receive a blessing. Even the wicked (as in the case of merely worldly-wise men) cultivate the soil with right means skilfully applied, and receive His blessing, because in respect to their land they *obey the law*. Admission into the Christian church is a process somewhat analogous to that of natural birth. In the one case the child is a babe by nature, in the other a "babe in Christ." In either he has to become a man, and the perfection of his manhood *in nature* will depend upon his food and drink, and general subjection to God's *physical* laws; whilst the perfection of his *spiritual* manhood will likewise depend upon the food and drink of the soul, and general subjection to God's *spiritual* requirements. The heat and light of the *natural* sun are essential to the development, perfection, and working of the *natural* body; and the heat and light of the *spiritual* sun, "the Sun of righteousness," are essential to the development, perfection, and working of the *spiritual* body.

Mere admission into the church will avail little if the member be not taught, and do not attain to faith in the Lord as his Saviour. Nor will such admission, combined with only an *intellectual* faith, avail; unless the individual partake of the *Spirit* of Christ, and from love to Him live in the exercise of true charity towards God and man, by keeping the commandments.

The Prayer Book teaches "regeneration" *in* baptism, but to understand its nature we *must* never forget *who* Christ is. If children can be the subjects of regeneration, it must differ from that of those of riper years.

In the *latter* there will be the perception of the *understanding*, and the exercise of the *will;* whereas in the *former* there is an *absence* of such perception and will.

Children are generated without their consent, born into the world by powers not their own; and before they come to years of discretion have, under parents and teachers, to work, and eat, and learn, to grow to maturity.

By parity of reasoning, why may not children be regenerated by the Holy Spirit, or Spirit of Christ, in the absence of their own will, when they are brought to Him in implicit faith and love? Christ *is* present, His (ignorant) disciples are rebuking those that bring them, He is "*much displeased*," saying, "Suffer the little children to come unto Me, and forbid them not"; is actually taking them up in His arms, putting His hands upon them, blessing them, and repeating and fulfilling His never-failing promise,—

"Whatsoever [proper thing] ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22).

The blessing imparted to children when *baptized into Christ's name* must be His Spirit; which, if not resisted in after life, will subdue the man to the service of his Lord.

Yet the testimony as to the reality of regeneration is sometimes conflicting and painful. The minister looks for a life of "holiness to the Lord," but is

doomed to disappointment. Like as in *nature*, generated in health, born under conditions favourable to their proper development, and to lives of happiness, usefulness, and long duration, children *become the subjects of other conditions*, unfavourable to lives of felicity, purity, and longevity, fall into poverty, crime, disease, and ignorance, and thus ruined, die before their time, even so *spiritually*. Born of Christian parents, admitted by baptism into the "ark of Christ's Church," subjected to favourable circumstances, infants become exposed to conditions adverse to *spiritual* life and growth,—fall amongst cold professors, hypocrites, and sceptics, and into *spiritual* poverty and criminality, morbid and ignorant associations, and die without Christ,—consequences very deplorable, yet just so many instances of the Holy Spirit being "resisted" (Acts vii. 51).

The regeneration spoken of to Nicodemus seems little understood (John iii. 5). Our Lord's words, "Εαν μη τις γεννηθη ανωθεν," may mean more than "except a man be born again." "Ανωθεν" signifies "from above"; so that unless a man be born *from above*, he cannot see the kingdom of God. Again (ver. 8), "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit," may be better rendered, "The Spirit *breatheth* where it wills, and thou hearest the *sound* (φωνη, voice) thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is *born* of the Spirit."

The word translated first *wind* and then *spirit* is the same (πνευμα). The Greek term for wind is ανεμος; Matt. xi. 7, "A reed shaken with the *wind*."

But in Acts ii. 2, "a *sound* from *heaven* as of a rushing mighty wind," is πνοη, the same root as πνευμα; whereas in Ephes. iv. 14, "every *wind* of *doctrine*" (human), by the sleight of men and cunning craftiness, is ανεμος. The word φωνη should rather be rendered "voice" than "sound," as in Matt. iii. 17 and xvii. 5, "a voice from heaven"; Mark i. 3, John i. 23, xii. 28, 30, and xviii. 37; Rev. viii. 13, "voices of the trumpet"; Rev. xviii. 22, "the voice of harpers"; and ver. 23, "the voice of the bridegroom and of the bride."

Thus the phrase, "So is every one that is *born* of the Spirit," declares the *willingness* of Christ, points to the word *sounding* in men's ears, and certifies the *new birth* to all who are willing to receive it. Nicodemus, a master of Israel, should have known that—

"The *natural* (or sensuous) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are *spiritually* discerned. But he that is spiritual (the spiritual man) judgeth (discerneth) all things" (1 Cor. ii. 14).

Men, whether brought up as Christians or not, are bound *intelligently* to receive the truth when clearly offered, and to submit to the practice of it; thus will the Holy Spirit, working in and with them, sweetly constrain to the presentation of themselves "a living sacrifice to Christ." Regeneration is within their own knowledge, *if* their affections are renewed and fixed on Jesus.

Baptism by water being symbolic of the *cleansing* power of divine truth, the apostles seem to have taught and *baptized* contemporaneously, as if they had so understood our Lord's direction (Matt. xxviii. 19) *to "go and teach all nations, baptizing them."*

In the original, "teach" (*μαθητευσατε*) differs from "teaching" (*διδασκοντες*), conveying the idea of *disciples admitted* by baptism, and then *instructed* in the doctrines of Christ. In the Acts of the Apostles (ii. 38) the command was so understood, Repentance, baptism, reception of the Holy Ghost, and exhortation to save themselves "from that untoward generation," were the plan.

"Then they that gladly received his (Peter's) word (or sermon) were baptized, and received the gift of the Holy Ghost. And the same day were added unto them about three thousand souls."

In Acts x. 47, the Gentiles having received the Holy Ghost, Peter "commanded them to be baptized in the name of the Lord."

Παλιγγενεσια is a less forcible term than *γεννησις ανωθεν;* yet words do not alter things, though frequently made to misrepresent facts. In Titus iii. 5 it is not used alone, but coupled with *ανακαινωσις*:—

"Not by works of righteousness (*δικαιοσυνη;* that is, not by doing what the world teaches) are men saved, but according to the mercy of God our Saviour, by the washing of regeneration (*παλιγγενεσια*), *and* renewing (*ανακαινωσις*) of the Holy Ghost; which is shed on us abundantly through Jesus Christ our Saviour."

So that being justified (*δικαιωθεντες*, or *made just*) by the operation in our hearts of His grace (*χαρις*, or love), we might be made (or become *γενωμεθα*,) heirs according to the hope of eternal life; our works no longer being of our own assumed righteousness, but of Christ's; *His* Spirit working in us, and *we* willingly performing what is pleasing to Him (Phil. ii. 13).

Man is born from above, without the possibility of escaping the blessing, if, after learning who Christ is

and how He has designed the salvation of believers, he receive into his soul that truth in the love of it, and suffer the Saviour to come and dwell with him. The proof is in the very words of Christ,—

"Ye will not come to Me, that ye might have life" (John v. 40). "If a man love Me, he will keep My words: and My Father will love him, and WE will come unto him, and make Our abode with him" (John xiv. 23).

"LAYING ON OF HANDS."

If bodily diseases be communicable through the breath, or by the touch, or by an infected house, garment, or locality, and if spiritual injury can be inflicted by bad companions, it may surely be possible to benefit the bodily sick by bringing them within the range of healthy conditions. Those who have studied pneumatology, psychology, or biology, will not deny the wonderful results produced by one living body upon another, under favourable circumstances.

"Christ *could do no mighty work* in His own country, save that He laid His hands on a few sick folk and healed them; and *He marvelled because of their unbelief*" (Mark vi. 5). "Any sick with divers diseases they brought unto Him; and He laid His hands on every one of them, and healed them" (Luke iv. 40). Christ gave His (personal) disciples power and authority over all devils (demons), and to cure diseases; and He sent them "to preach the kingdom of God, and to heal the sick" (Luke ix. 1).

Great offence is taken by some against the imposition of hands at confirmation or ordination, and still more by the use of the words "Receive ye the Holy Ghost," pronounced by the bishop. But surely, under the circumstances of the bishop being truly *renewed* by the Holy Spirit, having God dwelling in him, and the intended recipient being also *moved* by the same Spirit,

willing to receive more truth and more love, and having a true *faith*, it is neither unreasonable nor against the divine will as expressed in the words "*According to your faith* be it unto you" (Matt. ix. 29), that a communication of the blessing may take place. Peter and John laid their hands upon them (the Samaritan converts to the Lord), and they received the Holy Spirit (Acts viii. 17).

CONFIRMATION.

If the admission of infants into the visible Church of Christ by baptism be not contrary to divine will or appointment, and if disciples were baptized by the apostles under the authority with which they were invested by our Saviour, and afterwards more fully instructed in the principles of the gospel, then it would be most reasonable that when further advanced in the divine life they should take their places in the congregations of the faithful and be confirmed,—strengthened in their convictions, and in the estimation of the Church acknowledged as to the maturity of their Christian profession. Paul and Silas "went through Syria and Cilicia, confirming the churches" (Acts xv. 41).

The Church requires her members who have been baptized when young to be confirmed, in order to their being admitted to a yet further privilege, that of going to the "table of the Lord" to partake of His supper. Too much prominence may be given to the rite of confirmation, the want of which, in cases of difficulty or great inconvenience, should not keep a true believer from communion with his brethren who had conformed to the human ceremony; yet, as "*order is heaven's first*

law," it would seem desirable that whatever of rule, responsibility, and beneficial arrangement may be associated with confirmation should not be disregarded, but rather cheerfully supported and enjoyed by conscientious members of the Church.

THE LORD'S SUPPER.

The true conception of the Lord's Supper, of its object and the mode of receiving it, must depend on our knowledge of *Christ*.

With this knowledge all is plain :—

"Take, eat, this is My body, and this is My blood of the new testament, which is shed for many" (Mark xiv. 24). "This is My body which is given for you: this do in remembrance of Me. This cup is the new testament in My blood, which is shed for you" (Luke xxii. 19, 20). "He that believeth on Me hath everlasting life. I am that *bread of life*. . . . . The bread that I will give is My flesh, which I will give for the life of the world. . . . . Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in *Me*, and I in him" (John vi. 47 *et seq.*).

These and similar expressions not only do not offend, but are full of consolation. Before settling what ideas they convey we must come to some understanding of the terms employed—"*flesh and blood*," "*spirit and life*." Jesus himself, when He saw that His disciples murmured at His word, said,—

"Doth this offend you?" (John vi. 63). "It is the spirit that quickeneth (giveth life); the flesh profiteth nothing: the *words* that I speak (or have spoken) unto you, they are *spirit*, and they are *life*. But there are some of you that believe not. Therefore said I unto you, No man can come unto Me, except it were given Him of My

Father. From that time many of His disciples went back, and walked no more with Him." "The letter killeth, but the spirit giveth life" (2 Cor. iii. 6).

We, therefore, at the outset know from the mouth of the Lord himself that the five letters composing the word "flesh" do *not* mean earthly flesh, but something *spiritual*, which our *reason* can receive.

The *flesh and blood* of Christ mean the *nature* of Christ, the goodness and wisdom which are in Him. He who *eats* Him *lives by* Him (John vi. 57), or, as elsewhere stated,—

"He satisfies the longing soul, and fills the hungry soul with GOODNESS" (Psa. cvii. 9).

Blood does not mean material blood, but *life*, and His blood is His life; and *that* life received by true disciples THROUGH FAITH operates upon *their* lives, bringing their *bodies* into subjection to their *spirits*, which are enlightened and fed by the *truth* of the Saviour.

"Be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. i. 15).

To receive Jesus into the soul is to be *fed spiritually* by the truth.

We *must* have right views of our heavenly Father in order to establish Christ's further declaration, that "no man can come unto Me, except it were given him of My Father." We *must* know God in His Fatherhood *first*, that we may understand *afterwards* His manifestation in the flesh when He became Christ our Saviour. Only our Father could become our Redeemer.

"Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting" (Isa. lxiii. 16).

Cast away the foolish teaching of a material "altar, sacrifice, and victim," and a church of mere ceremony and mummery disappears; but there remains that church of which "Christ is the Head" (Ephes. v. 23).

"Know ye that your bodies are the members of Christ? He that is joined unto the Lord is one spirit" (1 Cor. vi. 15). "Ye are the body of Christ, and members in particular" (1 Cor. xii. 27). "We are members of His body, of His flesh, and of His bones" (Ephes. v. 30).

Christ is here speaking, through Paul, of a man and his wife, and showing that, where truly and spiritually united, "he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." The same spirit animating both makes them one, "for we are members one of another." And as husband and wife are only (not naturally, but) *spiritually* "not two, but one flesh," so are the members of Christ His *spiritually*, and not by any conjunction of matter or of flesh. They are "members of His body, His flesh, and His bones"; because they believe and know that He assumed a real humanity for their sakes, and lived upon the earth, and died, and rose again for their justification; whilst they shudder in their souls at the mere idea that, in partaking of bread and wine in remembrance of our Lord's passion, and by His request, they have eaten of the actual material body, flesh, blood, and bones of their Saviour-God; into which *natural* things the bread and wine are vainly pretended to be transubstantiated by either an ignorant and fanatical, or a crafty and designing priesthood. The true sacrifice of Christianity is not the slaughter of a victim on the altar of revenge, but the offering of a

submissive soul, filled with the divine fire of love, ready to do the Master's will. Sacrifice is worship, the offering it, the bread of God, "a sweet savour" unto Him (Lev. iii. 16).

Let us *first* consider the altar, the offering, and the priest in the person of Christ; and *secondly*, the altar, the offering, and the priest in each Christian soul.

(1) *The humanity of Christ is the great sacrifice once effected for us all.* His divine human heart was the altar. He, who by His will redeemed mankind, was the priest; and His whole human mind and body was the offering.

"For their sakes I sanctify Myself, that they may be sanctified *through the truth*" (John xvii. 19).

His humanity, thus filled with the divine wisdom, and offered up to manifest the divine love in all things, was the great sacrifice, fulfilling and involving all the several sacrifices of the Jewish law. "Christ our passover is sacrificed for us" (1 Cor. v. 7),—*not punished, but dedicated, consecrated, and offered up*, the true mercy-seat, the tabernacle, the one glorious *body* of the Godhead, for ever and ever; "that we might keep the feast with the unleavened bread of sincerity and truth." This sacrifice was made, not *for* Himself, but *of* Himself for us; so that, being lifted up, like the serpent in the wilderness, He might draw all men unto Him by the amazing love exemplified in the offering (John xii. 32). In Him *tabernacles*

"All the fulness of the Godhead bodily. And we are complete in Him, who is the head of all principality and power" (Col. ii. 10). "By which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10). "An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus

Christ. A royal priesthood, a holy nation, a peculiar people; that we should show forth the praises of Him who hath called us out of darkness into His marvellous light" (1 Pet. ii. 5, 9).

(2) Christians also have to become sacrifices. The heart is the altar, love is the fire, conscience the priest, their affections, thoughts, and actions the offerings.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies *a living sacrifice*, holy, acceptable unto God, which is your *reasonable service*" (Rom. xii. 1).

EATING AND DRINKING UNWORTHILY.

Many conscientious persons have been scared from the table of the Lord through misunderstanding the apostle's words (1 Cor. xi. 29),—

"He that eateth and drinketh *unworthily*, eateth and drinketh damnation to himself, not discerning the Lord's body."

The translation is an austere one, but the meaning is simply this, that he who eateth and drinketh unworthily, that is, without a due and reverent sense of the great fact symbolized, not discerning (or considering) that the Lord's body was once broken, and His blood poured out, eateth and drinketh to himself κριμα, rendered here "damnation," but in Luke xxiii. 40 and 1 Tim. iii. 6 "condemnation."

He who believes in the Lord, and loves Him, cannot be an unworthy partaker of the Lord's Supper.

TRANSUBSTANTIATION.

The doctrine of transubstantiation, or the conversion through the priest of bread and wine into the actual body and blood of Christ, is without any rational foundation. These are the words :—

"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; *this* is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for *this* is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of *this fruit of the vine*, until that day when I drink it new with you in My Father's kingdom" (Matt. xxvi. 26—29). "This do in *remembrance* of Me" (Luke xxii. 19). "Verily, verily, I say unto you, He that believeth on Me hath everlasting life. *I* am *that bread of life.* Your fathers did eat manna in the wilderness, and are dead. *This* is the bread that cometh down from heaven, that a man may eat thereof, and not die. *I* am the living bread which came down from heaven: if any man eat of *this* bread, he shall live for ever: and *the bread that I will give is My flesh*, which I will give for the life of the world" (John vi. 47).

The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them,—

"Verily, verily, I say unto you, Except ye eat the *flesh* of the Son of man, and drink His *blood*, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that *eateth Me*, even he shall live by Me. This is that bread which came down from heaven: *not as your fathers did eat manna, and are dead:* he that eateth of this bread shall live for ever. These things said He in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John vi. 53).

The ignorance of many of the disciples was very great. Christ is addressing Himself to each one of His

own creatures, wonderfully compounded of a natural and spiritual body in union; the natural without the spiritual, a corpse—the spiritual without the natural, a ghost; a substantial body though not material, and therefore not requiring matter for its sustenance.

Our Lord is about to appoint a memorial for Himself, something intended to be perpetuated by His disciples on earth, after He has returned to heaven; and as the soul has to be nourished by truth and life (of which He is the embodiment), and as the bodies of men have to be sustained by nutritious matter, of which He is the giver, He founds an institution in harmony with both; He blesses bread and wine, and gives to His disciples, saying,—

"Take, eat, this is My body; and drink ye all of this, My blood,"—

the *un*broken body and *un*shed blood being as yet before them. To the objection,—

"How can this man give us His flesh to eat?"

the answer virtually is, You do not understand the words that I speak unto you. You *see* natural bread and wine before you, you *see* that it undergoes no change, you *see* My body whole and unbroken before you; and therefore at My words you start, and, under your circumstances of ignorance and unbelief, not without cause. But My words are *spirit*, and they are *life:* and as that material food and drink, bread and wine, are calculated by Me to nourish and refresh your bodies; so will the spirit of all that is contained under the denomination of My flesh and blood, when rightly apprehended by you, nourish and refresh your souls. Under the external realities of My flesh and blood is the

spiritual reality of My glorified humanity, and in this are included My divine goodness and truth. In assuming human form for your sakes, living in the world, submitting to scorn, contempt, and crucifixion, and (apparently to the world for a while) to death; not for the purpose of adding anything to Myself, but out of pure love to you, I am come down to seek, instruct, bless, enlighten, and draw all men unto Me; by the simple means of exhibiting Myself to them in the most interesting, intelligible, and lovable form. Continue, therefore, this observance "in *remembrance* of Me."

Protestant reformers charge the Papists with believing a blasphemous absurdity in the dogma of transubstantiation, and contend that the words of Christ are not to be understood *literally*.

The Romanists reply, We choose to take *them* literally, just as you take literally *other portions* of Scripture, without reference to any supposed spiritual or interior meaning; as, for instance,—

"My Father is greater than I" (John xiv. 28). "Father, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. xxvi. 39).

If the *dogma* of transubstantiation is to stand recorded as one of the most unfounded of the days of ignorance and corruption, its opponents must rectify their own creed, and no longer be assailable by the Papists with holding *any other dogma* equally groundless.

CHRIST'S PRESENCE.

"Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20).

What a precious declaration of our Lord! But it

must be *understood* before it can be realized by faith, so as to bring the consolation and assurance intended to be conveyed. And here the truth that Christ was "God manifest in the flesh" is all-sufficient. He was speaking to disciples who did not then understand, thinking only of His *bodily* presence. The Holy Spirit, the Spirit of Christ, is present equally where men are gathered together *not in His name;* such cannot escape His eye: but when met *in* His name He is present to *comfort, guide,* and *bless* them; to hear their requests, and to grant whatever may accord with His gracious will (which is their good) concerning them, and therefore best suited to their wants.

The knowledge of who Christ is effectually shields from the perplexity which those who are ignorant in that respect have as to His humanity and divinity. It clearly points out that Christ's humanity was just *such an arrangement* of His infinite love and wisdom as admitted of His *appearing* to men and *tabernacling* amongst them as their divine Teacher, so as to become, by their *believing* in Him, their SAVIOUR.

Without going into metaphysical abstractions, God is seen to be in His *fulness* "*bodily*" *in* Christ, and *equally* in His fulness, not bodily, *out of* Christ throughout His universe.

How all-satisfying is this to the humble disciple's loving soul!

DENIAL AND BETRAYAL.

These are the two great crimes recorded as having been committed against our Lord: the *one* by Simon, surnamed Peter, the rock-man, or man of faith; the *other* by Judas, also called Iscariot. Both offences are so

heinous that a sound mind shrinks from the thought of committing either. Yet how common are these crimes where religion has become a matter of fashion and formality! Not denying simply with the lips as Peter did (whilst his heart was accusing him) to save himself from persecution and perhaps death; but for the merest baubles, and on the most trifling occasions, will men approach to this sin, preferring to gratify their palate or their vanity to an heroic fidelity to Jesus. Not only by deeds of *commission*, but by acts of *omission* is Christ denied. The false teacher is not met, the unbeliever is not refuted, the blasphemer is not chidden, as they should be; nor is any reasonable sacrifice made to prevent ignorance of spiritual things, to stay the public sources of vice and crime, and to spread divine truth. All this involves a *denial of Christ* and of His paramount claims upon us. Peter was taken suddenly under pressing circumstances, whereas we act deliberately.

A *chief ruler* consenting, at the instance of an ignorant, depraved, or clamorous community, to laws which necessarily tend to hinder the reception of the truth and pander to an unhealthy appetite, may be guilty of *denying Christ.*

Popular leaders, by lending their powers to the relaxation of good laws and to the enactment of others which are conducive to ignorance and crime, can be and are guilty of *denying Christ.*

The *people* who readily assent to such views, and avail themselves of *privileged enactments* to indulge their sensual nature at the expense of their spiritual, can be and are *guilty of this sin.*

So with regard to the actual *betrayal* of Christ.

Without the aid of Judas, the abiding-place and identity of our Lord might have been discovered, since He and His acts were widely known; but in the fulfilment of the prophecy of David (Psa. xli. 9),—

"Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me";

or, as it is elsewhere recorded (John xiii. 18),—

"He that eateth bread with Me hath lifted up his heel against Me";

every letter and prophecy was signally carried out.

It had to be shown that one of those who had been favoured and privileged to be an *apostle* was yet not a true man, nor insensible to the power of a *bribe;* and so "the son of perdition," as he is called, ο υιος της απωλειας (not because God destroyed him, but because he was *self-destroyed*), sold both himself and his Lord for money; as it was prophesied (Zech. xi. 13), "*They weighed for My price thirty pieces of silver.*"

In the sin of *betrayal* is involved almost every other. The betrayal is the groundwork of the *capture*, the *false charges*, the *mock trial*, the *unjust judgment*, and the *murder on the cross;* and with a damning sense of all this upon his conscience the betrayer went out and hanged himself, and so "*went to his own place.*"

Unless prepared for self-condemnation, we must hesitate to pronounce indubitably on the condition of the soul of Judas. Could he have recalled his acts, it is clear he would have done so, for he went and "*repented himself*" (Matt. xxvii. 3), and "*brought again the thirty pieces of silver to the chief priests and elders*"; —confessed he was both a *liar* in having betrayed the "innocent blood," and a *thief* for having done it for money, which he returned, "casting it down in the

temple." But *too late;* the *priests* had attained their object, and Judas had to look to himself, and the review was too much for him.

The inordinate love of money, and the acquisition of wealth by any means which human law permits, and the laying out of such money in the gratification of the "lusts," regardless of the true interests of those from whom it is obtained, or amongst whom it is to be spent, is certainly a long step towards the sin of Judas. And the fact that men calling themselves *priests* and *Christian ministers* become *accessories*—some by their overt actions, others by their more quiet compliance, and teach the conscientiously convicted transgressors of the divine law that their acts are lawful (that is, not against *the written law* of the land), and that they need not be too fastidious, for if *they* did not such things, *others* would—is but a filling up of the picture, drawing the analogy very close between such Christian ministers and the brutal high priest and Sanhedrim, who "took counsel against Jesus."

To-day there are in our midst businesses and callings deliberately entered upon, assiduously plied, and as largely developed as a combination of talent and money can effect. The very *perfection* of these labours is to cause (by any and every means of laudation, seduction, and cheapness) as much of a *certain class of articles* to be consumed by the people *as is possible.* The special results are to empty the pocket, weaken the stomach, fire the brain, dethrone the reason, sensualize the soul, converting the votaries into veritable sons of perdition. The gospel is hidden, CHRIST IS BETRAYED, His precious work for the souls of men is discarded and despised, and the victimizers, and all the co-workers in this anti-

social, anti-human, anti-moral, anti-political, and anti-Christian confederacy, with all their victims, "go to their own place."

GRACE—LOVE—COMMUNION.

These words are all liable to misapprehension by persons not instructed by the Holy Spirit. According to the ordinary teaching of the present day, "grace" is something which God has stored up somewhere; and, as it were, exterior to Himself,—a kind of preparation, compounded for a special purpose, which He deals out, in certain measure, to certain persons, according to His will and pleasure. Somewhat *inconsistently*, this grace is the subject of perpetual petition by ministers, and those whom they affect to teach. The absence, or the scant bestowal of this favour by God, is declared and taught to be the cause of the irreligion and backwardness of the people; and richer supplies of it are besought; and, indeed, nothing seems to be wanted or asked for but a more copious distribution of this "grace" over the churches. The form of prayer sometimes takes a turn that is almost revolting, by reminding God that the storehouse is in His own keeping,—that He *can* do what is asked if He *will*,—and that if the *petitioner* were in God's place, he certainly *would* shower down the required supply. Were this view of things true, all sinners, condemned at the judgment day for want of faith, of love, and of good works, would be able to reply, in excuse for their sins, that the needful portion of grace had been withholden by Him who has become their Judge. In 1 Cor. xvi. 23 we have—

"The grace of our Lord Jesus Christ be with you."

And in 2 Cor. xiii. 14 we have—

"The *grace* of the Lord Jesus Christ, and the *love* of God, and the *communion* of the Holy Ghost, be with you all,"—

wherein the words at the head of this section are used by the apostle in their apparently distinct fulness, and yet in their threefold entirety and perfection. The original Greek word for *grace* (affection, favour, good-will, kindness) is χαρις; Lat., gratia: for *love* (delight, charity), αγαπη; Lat., amor, caritas (from the Greek root, χαρις): and for *communion* (fellowship, intercourse, and mutual participation), κοινωνια; Lat., communio. The *first* and *second* terms are *similar*, and alternately expressive of each other; while the *third* is the conjunction of the *other two*, communicable through the medium of the Holy Spirit, or divine operation upon *our* spirits—the only and divinely arranged *medium* of God's *communion* with us.

The *grace of Christ* must be viewed in two aspects,—first, as to its action upon mankind, coming from Him; and next, as to its reaction upon Himself, in its effects issuing from man's heart towards Him. It includes all that He has done for the salvation of the human race,—the manifestation of Himself in the flesh, and all His loving works, up to His ascension and perpetual intercession (or intervention) through His glorious humanity; which, as by a *golden* link in a *broken* chain, reunites man to his Maker and Redeemer. And this, received into the heart by a living faith, reacts in unmeasured love to Him. The *love of God* the Father is synonymous with the grace

of Christ, so far as comprehending in it all that has been said of Christ, with the additional reminder of His Creatorship and Fatherhood. This, too, acting upon man's soul through a genuine belief in its truth, reacts in a corresponding outflowing life of love to God. The *Holy Spirit*, proceeding from the Father and the Son, exemplifying unity and the power of that unity in exercise, is fitly characterized by the term "*communion*," as the mode of God's dealing *spiritually* with the *spirit* of man, making it one with His own; and is but another term to express the *active influence* and adaptedness of grace and love, which are shown to be synonymous. It is a reduplication of terms, not meant to convey the idea of *separateness*, but of oneness or unity; and to *prevent* the division of that unity into distinct personalities or individualities—which doctrine, as the history of the Church shows, has led to her present divided and torn condition. The return to apostolic teaching—the recognition of the Almighty in His three divine manifestations—will be the *cure*, as the division of the Godhead has been the *cause* of all the difficulties with which the truth, still within her, has had to struggle. If man has an *understanding* to be enlightened, and a *will* to be renewed, then the object of the Almighty *must* be to inform that understanding of divine truth, with a view to its rightly directing the human will. This being so, the *grace* of the Lord Jesus Christ ("God manifesting Himself in the flesh"), and the *love* of God the Father (who was "in Christ, reconciling the world unto Himself") made known to mankind, must be the completest knowledge and the profoundest wisdom capable of being brought within the range of

man's intelligence. And the love exhibited in these divine operations, acting upon the heart of humanity through the understanding, must be the most persuasive means of affecting the will, by animating it with love to God in return. The understanding being enlightened, and the will renewed, the whole *spiritual* man is changed. The Spirit of God in Christ *conjoins and communes* with man's spirit; he is "one with Christ, and Christ with him"; he *was* darkness, but *now* he is light in the Lord, and walks as a child of the light; and the fruit of the Spirit is manifest in him "in all goodness and righteousness and truth" (Ephes. v. 9).

The grace of God, therefore, is the favour and love of God, teaching man the truth of what He *has* done, *is* doing, and *will* continue to do on his account; which truth man should joyfully receive. By receiving it intelligently, and co-operating with it willingly, he becomes a partaker of the divine life.

And does this derogate at all from the power and love of God? or does it elevate man in his own estimation, and so tend to make him proud of his own attainments? No, for all is of grace. It is God who made the world, and man after "His own image and likeness," with a capacity to understand and to love. He foresaw man's fall, but in His love and wisdom devised the plan of reclamation, and *in Christ* gave the revelation of Himself. He has supplied all the teaching and all the possibilities of being taught, and is now saying as of old, and as He will continue to say to the end,—

"Come unto Me, all ye that labour and are heavy laden, and I

will give you rest. Take My yoke upon you, and learn of Me: . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden light" (Matt. xi. 28).

Error and ignorance seem to have laid effectual hold of both ministers and people. Whilst *they* are perpetually crying unto God to *give*, He is telling *them* to receive; whilst *they* are affecting a hunger which *they* do not feel, and a thirst which *they* do not suffer, He is *inviting* them to come to a *bridal feast*, with a wedding garment of purity and beauty which *He has provided*. Whilst *they* are deploring their *inability*, GOD charges them with *want of will;* whilst *they* present mock confessions of weakness and blindness, the Lord says,—

"The people that do *know their God* shall be *strong*" (Dan. xi. 32). "BE strong in the Lord, and in the *power* of His might" (Ephes. vi. 10). "Awake thou that *sleepest*, and *arise* from the dead, and Christ shall give thee light" (Ephes. v. 14).

"FAITH, HOPE, CHARITY."

In 1 Cor. xiii. the apostle mentions "faith and hope" as well as "charity," but he neither explains nor enforces them here. The reason is obvious. *Faith* is the subject of the *understanding*, and may be possessed by one person unknown to another; *hope*, too, is an affection of the *mind*, which may be enjoyed by one person without any cognizance of the fact by another; but charity, or rather, *love*, cannot be in the heart without exhibiting itself in the *outward life;* and hence, although the three virtues must all be in the believer, yet "the *greatest* of these is charity," —greatest, not because it is the most important to the

Christian, but because CHARITY is the *complement of all.*

Charity is the practical exhibition of faith and hope, and is to them what the fruit is to the tree. Faith in Jesus, as "God manifest in the flesh," then, is the foundation; hope inspired by faith fans the flame of virtue; and charity is the crowning glory of the whole, by her fruits of goodness, "pleasant" both to God and man.

REFORMATION OF MANNERS.

Society is heaving from her very centre to her circumference; she is like a ship in a storm, without a captain, without a compass, and without a rudder on board—away from mooring-ground, and with no anchor, or haven into which to run. All is confusion—Church, State, and People. The first and indispensable condition of safety is that the Church return to the "truth." Society will then become tranquil. A captain, a compass, a rudder, an anchor, a haven, will all be at hand, if the Church be but true to herself, her Saviour, and her mission.

It is grievous indeed to see a venerable institution like the ancient British or Anglican Church corrupted by Romanistic errors and traditions,—the prey of relentless foes, within and without; but if there be a sight on earth more humiliating and offensive than another, it is that of men calling themselves *Reformers,* setting themselves up to *purify* a system of faith and morals, while they are themselves destitute of the single qualification fitting them for the task; a *knowledge of the first principles of divine truth*

and its unfailing righteousness. A timely reform of creeds and liturgies would prevent the inroad into our universities of this class of men; because, with that reform, a law might be enacted excluding from the professorial chairs of these seats of learning and piety, the rejecters of the ONE GOD, revealed by Himself to the world, *according to the Scriptures.* Thus would the stability of those venerable institutions be secured, and a reformation of manners effected.

"THE KEYS"—BINDING AND LOOSING.

Romanists allege that the Pope, as the successor of the apostle Peter, holds the "keys" of the kingdom of heaven; and is therefore, in a certain sense, able to open and shut that kingdom to whom he pleases. This tradition is founded upon a misapprehension of the statement of our Lord as contained in Matt. xvi. 15—19. When Peter acknowledged Christ to be "the Son of the living God," or, in other words, the incarnation of the Deity, it was clear that, in the *spirit*, he had passed beyond the idea of the "flesh and blood" with which Christ was invested, and had contemplated Him as "God manifest in the flesh"; so that, in truth, "flesh and blood" had not revealed the fact unto him, but the acknowledgment [in the person of Christ] of the Father which is in heaven was wrought in him by the *spirit* of divine love. Inasmuch as Simon had understood and confessed that Jesus was the Christ—the "spiritual Rock"; so Christ assured him that upon that rock (Himself), that is, upon the truth of that fact, would He build His

Church, against which the "gates of hell" should not prevail.

Christ then gave Simon the name Peter, or Rock-man; and promised to give him the keys of the kingdom of heaven; which, grounded upon the fact He had just admitted, embraced the knowledge of that kingdom—of the King in the person of Christ himself, and of the laws and privileges of the kingdom as embodied in His commandments. Keys represent ingress into the secret apartments, the doors of which they unlock; and the keys of the kingdom therefore, make known the heavenly principles which the Lord brought into the world, and gave first to His disciples, and through them to all mankind.

The *keys* of the kingdom comprised the knowledge that Christ was the *Lord* of it, that humility of soul was the *ground* of it, that keeping the commandments was the *only way* to prepare for it, that the "kingdom of heaven" must be *within the soul*, and that love to God and man is its *very life* and supreme law. These make the *bunch of keys;* and the Lord gave them to Peter, because Peter, among the disciples, exhibited himself as the man of faith, and, as the rock-man, replied for himself and the rest to the question of the Lord.

When a person whose heart is full of faith receives the *keys* of heavenly knowledge he proceeds to *bind* in himself all sins of every kind, and to *loose* all heavenly virtues, until he becomes *free and heavenly* in his character. And the Lord gives *these keys* to every man who is prepared to *receive* them, like Peter, in *faith.*

The scribes had taken away these keys from the people, but the Lord restored them.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke xi. 52).

The members of the Church of Christ whose understandings are enlightened with divine truth, and whose hearts and affections are subdued to the divine will, and who therefore live in the exercise of love to God and their fellow-creatures, are those against whom the "gates of hell" shall not prevail; that is, not the gates themselves, but the emissaries of evil that could by any means assault a Christian, supposing those gates to be thrown open.

The experience of all ages will confirm the promise of the Lord in the bestowal of the *keys* unto the end.

REMISSION AND RETAINING.

"Then said Jesus to them again, Peace be unto you: as [My] Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and said, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever [sins] ye retain, they are retained" (John xx. 21—23).

To understand this passage we must refer to the fact of Christ being the incarnate God, and to the way in which it pleases Him to remit or retain the sins of the transgressor.

According to their *faith*, so did men receive the blessings God their Saviour had to give—faith being the medium of the gifts. In what *other* way could the blessings in store for them be appropriated? Hence, as "the servant is not greater than his lord,"

whatever the former has to do can only be done in a ministerial, *i. e.* servant-like capacity; so that no matter what the minister be *called*, Pope or cardinal, bishop, priest, deacon, or brother, he can only *ministerially* declare a fellow-sinner free from his sins upon the *conditions* required by our Lord himself,—of faith, repentance, turning to the Lord, loving and serving Him. This is evident from the context of our Lord's teaching; and His apostles were anxious to show to the world, first, their own humility and comparative nothingness, and then the mighty power, wisdom, and love of Christ under which they were commissioned.

As an instance, take the case of the man who was laid daily at the gate of the temple called "Beautiful," for the purpose of asking alms, and who, seeing Peter and John going into the temple, asked an alms of them. And Peter, fastening his eyes upon him with John, said, "Look unto us"; and he gave heed unto them, expecting to receive something of them. Then Peter said,—

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. . . . . And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, *greatly wondering*. And when Peter saw it, he answered unto the people, Ye men of Israel, why *marvel* ye at this? or why look ye so earnestly on us, as though by *our own power or holiness* we had made this man to walk? The God of Abraham, of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus. . . . . And His name *through faith in His name* hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given

him this perfect soundness in the presence of you all" (Acts iii. 2—16).

The author of "Mind your Rubrics" (*the Rev. James Bardsley*, p. 59) is right in saying, "The manner in which the apostles dealt with forgiveness was in every case *ministerial*"; and our Church teaches that Christ gave "power and commandment to His ministers to *declare and pronounce* to His people, *being penitent*, the absolution and remission of their sins."

Every true minister of Christ therefore, when dealing with a penitent, sin-forsaking, Christ-loving disciple, is amply justified in remitting, or in the Lord's name assuring of the remission of sins (for "who can forgive but God only?" Mark ii. 7); and in the continued absence of the sinner's penitence, forsaking sin, and loving Christ, such minister is equally justified in retaining sin, or in assuring the unbelieving sinner that his sins will be retained by and to himself, with all the consequences which, unrepented of and unforgiven, they certainly and naturally will generate and call forth.

MERITS.

This word, in such common use amongst Christians of our day, denotes something *earned* or *deserved* [Lat. *meritum*] through good conduct. David speaks of *deserts* in another sense :—

"Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert. Because they regard not the works of the Lord, nor the operation of His hands" (Psa. xxviii. 4).

In Ezekiel vii. 27, God says,—

"I will do unto them after their ways, and according to their

deserts will I judge them; and they shall know that I am the Lord."

And Ezra (ix. 13), in his confession, says,—

"Thou our God hast punished us less than our iniquities deserve."

In vain do we consult the Bible for such a phrase applied to CHRIST, as "having merit in the Father's eyes"; and if there it would only be evidence of an interpolation or mistranslation, seeing HE is "GOD OVER ALL," possessing all things, the perfection of power, grace, and glory.

Yet, strange to say, as the burthen of "orthodox" teaching, from the Papacy down to every congregation where there is not liberty for the minister to do otherwise, the *merits* of Christ's "death and passion" are urged before the Father as the groundwork of the sinner's appeal to Him, and as an unanswerable plea for His forgiveness.

God's love manifested itself in Christ, and the MANIFESTOR is asked to do what He has *already* done for the merits of *His own* MANIFESTATION. *Curious* inversion! we might say, were it not so *fearful* in its results upon the minds and actions of men.

ETERNITY OF PUNISHMENT.

Whatever the Bible may be *made to say* on this topic will, of course, *not alter the fact*, whatever it may be. The Bible does not *make* the will of God; but, for our learning and benefit, records some instructions to His creatures. In nature and revelation God is the same, —ESSENTIAL LOVE, guided by *unerring wisdom*, working with *unlimited power*. If it be the settled decree of such a Being to punish everlastingly His offending

creatures by a fire which burns without consuming, then it cannot be altered by our talk. But is this the teaching of Scripture? Let us see; having found out the essential mind and will of God to perfection in the manifestation of Himself in Christ, we require now to know something of the nature of *hell.* Hell (Hades) is, according to common acceptation, the *place* or *state* of departed souls; hell (Gehenna) is *supposed* to be the place of punishment, and is derived from Hinnom, the valley at the entry of the east gate of Jerusalem, in which "Ahaz burnt incense to Baal; and burnt his children in the fire, after the abominations of the heathen" (2 Chron. xxviii. 3); "and where the Jews burned incense to other gods, and filled the place with the blood of innocents, . . . and built the high places to burn their sons with fire, for burnt offerings unto Baal" (Jer. xix. 5). Hence our Lord and His apostles never mention Gehenna in connection with the Gentiles. (See last chapter of Isaiah.)

From words (the letter) we can learn but little; it is their *spirit* which will unfold the truth to our minds.

In the present life men in great measure choose their own callings, follow their own wills, and in great part have a hand in creating their own circumstances, and as they sow they reap; but where, through the faults and sins of others, success is marred, God is able and willing to make "all things work together for good to them that *love Him*" (Rom. viii. 28).

In the future life men are to receive according to what they have done in this, whether it be good or bad. Christ comes, and His reward is with Him, "to give every man according as his work shall be" (Rev. xxii. 12). Men thus, with their eyes open, really

build their own spiritual habitations, and so please themselves. If not taught what is true, God will judge them accordingly.

"As many as have sinned without law shall perish without law: . . . and Gentiles, which have not the law, doing by nature the things contained in the law, . . . are a law unto themselves" (Rom. ii. 12).

Hell is a *state* in which bad men suffer according to their works, a punishment that is compared to a "worm that never dies," and to a "fire that is unquenchable," a punishment that is inseparable from a certain state, and lasts *so long as the spirit continues in that state.* Under the figure of a "place," it seems prepared for (by) the devil and his angels (Matt. xxv. 41),—by them, not by God; and the intensity of the suffering is exactly apportioned to their own voluntary works done in spite of warning and instruction.

It is not said, nor is it to be inferred, that the "fire" is prepared (*το ητοιμασμενον τω διαβολω και τοις αγγελοις αυτου*) by any but the devil and his angels.

In the elucidation of this subject in the parable of the rich man and Lazarus the same teaching is prominent. Lazarus did not go to heaven *because* he was poor and afflicted, but because, being so, he loved and served God.

The rich man did not go to hell *because* he was rich, but because, being so, he forgat the hand that gave him wealth, pleased himself without regard to justice, mercy, and truth, and so really lived "without God."

"In hell he saw Abraham afar off (but yet within call), and Lazarus in his bosom (or amongst the sons of the faithful). And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;

for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that He may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 23—31).

When wicked men suffer for their sins, which, sooner or later, they always do, their first thought and anxiety is how to ease their pain and assuage their sorrows; but frequently, after some happy deliverance, they go back to their sins. The rich man's mind seems to have undergone no change, there was no genuine sorrow, no penitential prayer to God; but only a desire for water to cool his tongue, and perhaps some solicitude for his brethren, lest their presence should aggravate his own sufferings. Had his *heart* been contrite under a sense of his *sin* and GUILT, and had he lifted up his soul in prayer to God for pity, who can tell but that He who in the Spirit (1 Pet. iii. 19) "went and preached to the spirits in prison," might have heard and answered?

If it be a necessary consequence of sin (wilfully committed up to the close of life, and therefore unrepented of) to drive further and further from God, this will account for the continuous (*aionious*) character of the punishment; but it is chargeable rather upon the sinner himself than upon God. Man has a freedom

of will on this side the grave, a freedom of choice of good and evil.

"Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. lv. 6).

But beyond the grave such freedom may not be compatible with the divine arrangements; and if so, a sense of the justice of the punishment will but add to its intensity.

The *aioniousness* is averred of the nature of the *punishment*, but not of the *continuance* of the sinner in his state; thus, although the Lord declared that in hell "the worm never dieth, and the fire is not quenched"—a kind of truism, signifying so long as the devil and his angels are there, — yet He nowhere affirms that under no circumstances is it possible for a soul to be rescued from torment. The word everlasting, as ordinarily understood (*απ' αιωνος εις αιωνα*, from everlasting to everlasting), can only be predicated absolutely of God himself; and therefore it is reasonable to conclude that some not unlimited duration may be intended when the word *αιωνιος* is applied to the punishment of an offence which had a beginning, and the just visitation of which might, not unreasonably, have an end, through some beneficent arrangement of Him who is Love itself, and who "knoweth our frame, and that we are (in a certain sense) but dust"; especially as the same word (Gr. *αιων*; Lat. ævum; Engl. age) is used to denote "an indefinitely long period or lapse of time," which, though undefined as to duration, is yet not without end.

Between Abraham and Dives there was a great gulf or chasm *fixed, i. e.* such a condition of existence as to render the passage of one to the other impossible,—impossible on Abraham's part from his having neither the will nor the power to go; but on the part of Dives, from the *simple fact* that if he had the will, he had not the power.

Assuming, for argument's sake, that the heart of Dives could have been broken by deep sorrow for the past—such a sincere repentance as God would know, that if permitted to live his natural life again, would eventuate in grateful and loving obedience to Him,—is the rich man still praying to the spirits of the just, within sight and hearing, for a drop of water to cool his burning tongue?

Many good but strangely constituted minds seem fearful lest the old idea of a "fiery furnace," where the inmates are eternally burning without being consumed, should be relaxed; fancying, that if man could not be frightened into believing and loving God, the floodgates of sin would be opened upon the world! They seem to ignore the fact that the loving character and life of Jesus greatly suffer by the teaching; and that, with these doctrines preached extensively, true religion and real morality *are* on the wane.

Two conclusions appear to be fairly deducible. 1. That it is a necessary result of sin and rejection of the grace of God in Christ Jesus, that the sinner remaining obdurate, his self-inflicted punishment should continue, in harmony with the perfections of the divine mind; but that the way of escape from sin, and the power and penalties of it, has been mercifully provided

by God manifesting Himself in the flesh; in whom whosoever believeth hath everlasting life.

2. That as eternity can only, as we have just remarked, be justly predicated of the Almighty, without beginning and without end: the word *αιωνιος*, eternal, when applied to the sinner, may mean an undefined period of time, at the end of or pending which the truly contrite transgressor might, by a genuine faith in the Redeemer, abolish the great gulf; and *so*, through the never-failing love of his Lord, attain to liberty.

In divine things the Christian's object should be to *know* the will of his heavenly Father, and *do* it. And where a perfect understanding of the law of reward and punishment has not yet been realized from revelation, and where priestcraft has tended to darken knowledge, it is well to rest with unwavering confidence upon the faith of Him "who hath loved us, and given Himself for us" (Gal. ii. 20).

"NO MAN CAN SERVE TWO MASTERS."

"For either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. vi. 24).

When Christ is represented to man as a party to a kind of "commercial transaction," in paying a debt for him to God the Father, in order to avert everlasting pain, there are generated two kinds of feeling,—one of intense obligation to Christ for *having paid*, and another of equal astonishment at His Father for *demanding*, that which if one loving Being could liquidate, the other, if equally loving, could have foregone or forgiven. It is *God-like* to love; therefore, says Christ,—

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye *love them* which *love you*, what reward have ye? do not even the publicans the same? Be ye therefore perfect, as your Father which is in heaven is perfect" (Matt. v. 44—48).

It is *God-like* to forgive:—

"Forgive, and ye shall be forgiven" (Luke vi. 37). "As Christ forgave you, so also do ye" (Col. iii. 13).

Nor is the position at all improved by insisting upon the supplementary dogma that the Father *provided* and sent His Son for a sacrifice; so that, whilst the *one* is said to have freely and voluntarily offered Himself and come, the other is said to have begotten and freely given Him who came. For if the one divine Person cannot forgive absolutely, how can the other? To make a difference in the *necessity* would be to make a difference in the *nature* of such divine Person. Nor, further, can the subject be otherwise than more completely confused by the additional assertion that both the giver and receiver, the sender and the comer, the debtor and the creditor, the payer and the paid, after having been viewed and dealt with as separate and distinct, are, after all, one and the same. Rather, instead of all this mystification, take the words of Jesus to your heart and rejoice:—

"One is your Father" (Matt. xxiii. 9). "God manifest in the flesh" (1 Tim. iii. 16). "*I and My Father are* ONE" (John x. 30). "ONE *is your Master*, even Christ" (Matt. xxiii. 8).

SOWING AND REAPING.

Can it be needful to insist upon the great law that

"Whatsoever a man soweth, *that* shall he also reap"? (Gal. vi. 7).

Were it not for the knowledge of the exact sciences, with which comparatively few are familiar, but which now and again brings the world round to an anchorage, every principle of truth would be perverted. Where mathematical and logical demonstration cannot be brought to bear, *opinions* will go for *facts*, *error* for *truth*, *darkness* for *light*; and so amongst religious people the notion actually prevails, that because God is omnipotent and kind, He both can and will cause *bad* seed to bring forth *good* fruit,—a notion which requires to be dislodged. The grace of God is somehow supposed to be able to bring about results totally different from what His law declares respecting seed and fruit, and thus the greatest mental confusion everywhere prevails. Even many of the professed "children of light" are the subjects of this delusion. They ignore cause and effect in spiritual things, and view their heavenly Father as a Being both capricious and changeable; they beseech Him to anticipate and prevent *effects* inherent in *causes* which they both see and set at work, instead of themselves *removing* such causes. Erroneous principles, by whomsoever applied, never can result in truthful effects; whilst the *principles of truth*, embraced by persons whom the so-called "educated classes" may deem ignorant, will evidence their divine power by the fruits they bear. A plain proof of this is daily before our eyes.

Drunkenness, with all its brood of vices and villanies,

is effectually extinguished by *poor, uneducated, but common-sense men*, through abstinence from its cause, and their wives and households are protected by their dissociation from the liquor traffic; whilst the same vice of drunkenness, with all its terrible accompaniments, is originated and intensified, both at home and abroad, by the actual contrivance of the *educated* and *law-making classes*, until baffling, as of course it must, every false and inapt appliance by way of remedy, it threatens the very dissolution of society.

SEEING JESUS; AND THE "CORN OF WHEAT."

Questions and answers in the Scriptures apparently disconnected, upon further investigation become apposite and complete. Some Gentile converts (Greeks) wished to see Jesus, and they "come to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus." Jesus does not reply directly by saying, "Let them come in, either now or by and by, or let them wait awhile"; *but,*—

"The hour is come, that the Son of man must be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 23, 24).

As much as to say, The seeing of Me with the natural eye out of curiosity will be of no service to any one; *the time has come when I must be glorified by My disciples receiving the truth as it is in Me, and living according to its light.* A personal interview with the Lord, or even a complete acquiescence in the divinity of His mission, would be of no avail unless the inquirers

were willing to take up the cross and follow Him whose person they were so anxious to behold. Not by the abstract faith, but by the *life* of the believer is the Lord glorified, and the faithful disciple is known as a "tree of the Lord's planting" by his fruit. The Lord's word must therefore undergo in the believer's heart the same process as the corn of wheat does in the land whereinto it has been cast. The natural seed of the wheat does not really die, but only *appears* to do so, before it produces, "first the blade, then the ear, and then the full corn in the ear." In like manner the seed sown by the Saviour must not really die, or it would not produce a living plant. The corn or seed of wheat may be kept alive, under proper conditions, not for years only, but for hundreds of years, and thus it *has remained* in a state of inactivity and unfruitfulness, or, in Scripture phraseology, has been "abiding alone"; but if it fall (or be properly deposited) into the ground prepared for it, while seeming to die it really undergoes a wonderful change by the operation of the divine law, and "bringeth forth much fruit." Just so the *seed* or *word* of Christ may be preserved in its written letter, or in the memory or understanding merely, and there it may remain for any length of time in a state of inertness and unfruitfulness; but if it fall or sink down into the ground or soil of the heart, it may appear to the outside observer to be dead. But wait awhile; a transmutation is going on which may seem to be death; it is only unfolding its living principle, taking root, and growing in the affections; it will soon blossom and bring forth precious fruit. The natural inclination to selfishness, "the lust of the eye, and the pride of life," are being subdued. The soil has

been prepared, and the good seed has been cast in,—*not against*, but *with* the will of the owner of the ground; for his anxiety is great that it shall *take root* and grow, to the glory of Him who furnished the *seed*, prepared the *soil*, and subdued the *will* by the power of His divine love.

The Lord knew the minds of these Greeks. Let us hope they turned to Him with purpose of heart; thus would they become His true disciples, and glorify Him as their only good.

MIRACLES.

Miracles may be no proofs of the divinity of Him who worked them, inasmuch as God might depute the power of working wonders to a chosen instrument, as to Moses, Elijah, Daniel, and the apostles, who would not *therefore* become infallible. Our Lord himself did not work them to prove His divinity, but out of that abounding love, mercy, and power which belonged to Him. They radiated from Him as virtue from the sun.

At Nazareth He did not many mighty works because of their unbelief; and He declined to perform wonders to remove that state of mind. Hence belief is demanded from the creature upon other grounds than miracles. Though Christ's nature, power, and word all combine, in His miracles, to exhibit Him as the promised Saviour, men should believe, for its own sake, the truth of God; for while Christ not only appeared to be a man, but was truly called the "Son of man," the "mighty God, the everlasting Father," dwelt within Him.

Miracles *testify* to a power either inherent or de-

puted, but they do not *make* the power; they are but the results of it: as the good tree is known by its good fruit; which fruit is not the *cause* of the tree's goodness, but the *evidence* of it.

Christ's miracles testify to the Godhead of Him who, in every particular of the prophecies concerning Himself, and the circumstances of His incarnation, claims our implicit faith.

Looking, then, first, at the worker of the miracles, "God manifest in the flesh," and then at the works done, what a beautiful harmony subsists between them!

The cleansing of the leper was the kindest and most acceptable favour that could have been conferred, —restoring an unclean and miserable outcast to health and purity, so that he might be useful to himself, his friends, and society at large.

In healing the centurion's servant regard was shown for the humble, at the instance of a kind and affectionate master.

The curing the mother of the wife of Peter would increase the confidence of one who was *constitutionally* wavering, and who would by and by be sorely tried. The casting out of "evil spirits" of every kind showed how a true faith in the Lord was capable of *cleansing the soul.*

The curing of *palsy*, by pronouncing *forgiveness of sins*, was an exercise of twofold power; at once relieving the patient, and doing what was known to be within the province of God *only*,—namely, pardoning the guilty.

The restoration to health of the poor yet believing sufferer who touched but the hem of His garment, and

had her wasting issue stanched; the raising of the dead—sometimes from the *bed*, as in the case of Jairus's daughter; sometimes from the *bier*, as in the case of the widow's son at Nain; and sometimes from the *grave*, as in the instance of Lazarus;—giving sight and hearing to the blind eyes and deaf ears of the body, as well as light to the soul; causing the dumb to speak and sing His praise; and the lame to walk, leap, dance, and glorify God; making withered hands sound, that the afflicted may both do the work of the present life and prepare for the next; the feeding of the many thousands, on two occasions, with only a few loaves and fishes, denoting His power to increase the bread for the body as well as to supply the wants of the soul,—all these harmonize with the divinity and character of our Lord.

The payment of tribute for Himself and Peter (Matt. xvii. 27) was effected by a remarkable but still reasonable miracle. The waters, wherever commerce is carried on upon them, become depositories of wealth, through the accidents and losses that occur by tempest, ignorance, or carelessness; and it was arranged that a fish should take a "piece of money in his mouth," become the subject of the fisherman's skill, and thus provide the means of fulfilling a pecuniary obligation.

But the last miracle to be noticed, though first in order of our Lord's ministration, is one which affects men's conduct more than any other,—I mean the miracle of turning *water* into *wine* at the marriage feast.

The selfish, the sensual, the vicious, and the covetous accept it to *please themselves;* and extract from it authority to make, to sell, and to use, *ad libitum*,

"drunkards' drinks" of every varied form and character; and all argument seems lost upon them so long as the *possibility* of the Lord Jesus having made intoxicating wine is conceded. But this concession is a sad, an ignorant, and an unmitigated blunder; for (1) the *miracle-worker* is GOD manifest in the flesh, the Creator of all things, and the Founder of the *laws* by which all things consist. Now *His* arrangements clearly negative the formation of alcohol; nature, distinct from art, never brews intoxicating liquor. (2) God himself does not *will* to do those things which His creature, man, is either commanded or permitted to do for himself: as, for instance, God cannot eat man's food, either natural or spiritual, *for* him, and give him the benefit of it; He cannot erect man's material house and furnish it; He cannot build ships and fit them; He cannot plough lands and sow them; neither can He manufacture clothes for the body or books for the mind; neither can He rear churches or chapels, or pauper houses, or lunatic asylums, or gaols, or penitentiaries, or ragged or other schools; neither can He make swords, or cannons, or pistols, or gunpowder; neither can He fell the forest with the axe, and utilize, like man, the trees; though with the tempest or earthquake He may cause destruction to sweep over it: but man *only*, with such material and power as God has provided, can make and do such things—whether to his heavenly Father's honour or the reverse. So, in like manner, it is out of the power of God in Christ, under the wise and loving administration of His own laws, to manufacture, in any degree, the poison-spirit of disease and death, both physical and moral. Now this is *no opinion;* it

is a matter of plain and indisputable *fact;* because without man's treading, pressing, grinding, constructing vessels, tubs, barrels, bottles, and such like, and manipulating, according to those "many inventions" which he has discovered apart from his original "uprightness," the *conditions* for brewing alcohol *cannot be fulfilled.*

The question is *not* whether alcoholic drinks, when manufactured, have any right use in reference to the bodies and spirits of men, but *simply* whether the Lord of heaven and earth, at the feast of Cana, made any such *non-natural, artistic,* and *humanly scientific* product.

And the answer is, emphatically, that He *did not and could not;* but that, in the exercise of His loving power, He accomplished at once, according to His own law in nature (and which law He anticipated), what, ordinarily, He takes a season for the performance of, by turning water into the "*fruit of the vine.*" The whole narrative, with its facts and circumstances, examined without prejudice, justifies *but this* view of the case, and proves that by the *divine law,* which is GOD HIMSELF IN OPERATION, food is not to be converted into "poison," a blessing into a curse.

CONVERSION.

David speaks (Psa. li. 13) of the conversion of sinners upon their being taught divine truth, as of *cause* and *effect.* He confesses His sins, prays for the influence of God's Spirit, and adds, "Then will I *teach* transgressors Thy ways; and sinners shall be *converted* unto Thee."

In Matt. xiii. 15 we have a well-known quotation from Isaiah, where the lack of conversion is held to be the fault of the people themselves :—

"Their heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest they should see with their eyes, and hear with their ears, and *should understand* with their heart, *and be converted*, and I should heal them."

Our Lord himself wept over the holy city, because of its unbelief :—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37).

Paul preaching at Rome, and referring to the prophecy of Isaiah, says,—

"The salvation of God is sent unto the Gentiles, and that *they* will hear it" (Acts xxviii. 28).

Conversion depends upon two *conditions :* the *one*, having the truth presented to us ; the *other*, our willingness to receive it : so that if the *first* be performed, the closing with the *second* remains with ourselves. Our Lord's words to Peter (Luke xxii. 32),—

"When thou art converted, strengthen thy brethren,"

confirm this. The Greek, *συ ποτε επιστρεψας*, literally, "thou having turned, or when thou hast turned," shows that conversion is *turning to* (not being compulsorily turned) or accepting the divine truth presented. What has been advanced upon the "natural and spiritual man," the conjunction of the two natures in every one, clears the mystery ; and both hearers and preachers are therefore under a fearful mistake in asking God to

convert, and *waiting*, as it were, His time to *bear down upon the sinner with an irresistible power;* whilst God himself is waiting *for* the sinner, and inviting him *to come;* and there is no impediment in the way but the sinner's *ignorance*, which is to be pitied if he have not been taught, or his *wilfulness* if he have. The conversion of St. Paul (Acts ix. 3) is exactly to the point.

The light from heaven, and the voice—

"Saul, Saul, why persecutest thou Me?"

The falling to the earth in deep humiliation, the cry, "Who art Thou, Lord?" and the response,—

"I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks"

(like an ox at plough kicking against the goad intended to hasten him in his work). Paul, trembling, now said,—

"Lord, what wilt Thou have me to do?"

And from that moment he was *willing* to do the Lord's work, and *did* it. So our heavenly Father's will is that *all* should be converted,—a result that would verily be attained if the "truth as it is in Jesus" were simply preached to willing hearers by men whose actions corresponded with their words.

As surely as the *natural* man can be taught *natural* things, or waste ground be brought into cultivation, and made to yield according to its quality; *so* can the *spiritual* man be taught *spiritual* things, and receive spiritual seed into his heart.

Conversions, or "*new births*," if *children* were duly instructed from the period of the dawn of reason,

would be but little better remembered by them than their *natural births.* Grow up indeed many of them might, *spiritually* diseased, and careless of the truth, as they *now do* in the infraction of every law of their *natural* being, because of the ignorance and bad examples of their parents and teachers, and the injustice of their rulers, making merchandise of temptations and crime; but the eternal truth would be before them, with its own inherent regenerating and controlling power.

Conversions of *adults* might be in the exact proportion of the rapidity, purity, and extent of the *evangelizing forces* brought to bear upon the various fields of ministerial and missionary labour. The measure of wealth expended upon our "lusts," as compared with that spent on "missions," might speedily be changed, —*one hundred millions of pounds sterling* for strong drinks and tobacco, and *half a million* for the missionary societies of all religious parties!

Whatever conversions appear under the present teaching are the simple results of preaching, hearing, and obeying; though *differently ascribed* according to the various notions of professors; but notions alter not things. The *preachers* are *in earnest*, even with a mangled and incongruous message; and *hearers*, under a fear of God's indubitably assured wrath, *listen and "turn."*

With an entirely plain and easily comprehended truth, appealing by the divine love to men's reason and conscience,—God seeking to draw sinners unto Himself,—crying as of old, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will

ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore *turn yourselves*, and live ye" (Ezek. xviii. 31), the earth might be made to bring forth at once, and a nation of believers be "born in a day."

WHEAT AND CHAFF.

A morbid desire to mark what is termed "the just indignation of God against sin," has led to the explaining of many texts of Scripture to mean the very reverse of what they really teach.

In Matt. iii. 11, 12, the Baptist preaches as follows:—

"I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

The allusion does not appear to be to the *day of judgment*, but to the effects in the present life of the sword of the Spirit or word of God upon the heart and life of every true believer.

Isaiah (v. 24), in denouncing a "woe unto them that are mighty to drink *wine*, and men of strength to mingle *shechar*, which justify the wicked for reward, and take away the righteousness of the righteous from him," says,—"*As* the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom go up as dust: because they have cast away the law of the Lord of hosts."

The Baptist is simply describing the difference between the mission of himself and that of Christ, and

the respective adequateness of cause to effect, of means to results. As a messenger sent beforehand, he (John) has come to baptize with water the symbol of truth (in the letter), which, if listened to, will insure repentance; but Christ would baptize with His own Spirit—that of divine truth—all who were willing to receive It; and the result would be similar to that of a fan or winnowing machine on the floor of a barn, blowing away the wheat from the chaff—separating the evil thoughts, words, and impulses from the good; gathering up the wheat into the garner dedicated to the glory of the Lord and provided for His creatures' happiness, burning up the chaff with the flame of divine love, which has become "unquenchable" in the heart.

Note, the fan of the Lord *is* in His hand, and the moment He is permitted to enter the heart of a sinner through faith working by love, He by His Spirit of Truth begins to *purge* the floor; and as fast as the chaff appears, which it will continue to do, it is separated by constant threshing, and by the ardent flame of love is consumed, and vanishes.

"JESUS CHRIST AND HIM CRUCIFIED."

The peculiarities of the inhabitants of Corinth, their heathenism, their wealth, their false teaching, their luxury and uncleanness, coupled with the very peculiar position of St. Paul, who had been a persecutor of the faith whereof he was now ready to seal the truth by his blood, exhibit his labours and trials as wonderful. He was a prodigy of valour, constancy, and prudence.

Commissioned to preach the simple "truth as it is in Jesus" (to which, without doubt, he confined him-

self), he commenced his letter to the Corinthian converts thus :—

"Paul, called [to be] an apostle of Jesus Christ, through the will of God, ... unto the church of God which is in Corinth, to them that are sanctified (ηγιασμενοις, made holy) in Christ Jesus, called [to be] saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; grace [be] unto you and peace from God our Father and the Lord Jesus Christ."

Paul's object was to bring the people to a knowledge of *who* the Saviour is and *what* He has done; and therefore he says (1 Cor. ii. 2), "*I determined not to know anything among you, save Jesus Christ, and Him crucified.*"

This first epistle concludes with the condemnation, "If any man love not the Lord Jesus Christ, let him be *Anathema Maran-atha* ["accursed"]. The grace of our Lord Jesus Christ be with you."

Paul's Second Epistle to the Corinthians begins and ends in the same spirit [*vide* p. 193 *et seq.*]:—

"We speak the wisdom of God in a mystery" (*vide* p. 149), [into which he had been admitted, and is now able to explain to all who are ready to hear], the whole being embodied in "*Jesus Christ, and Him crucified.*"

Well would it have been for the world if all preachers had confined themselves to the same great fact: but they have ignored the doctrine of St. Paul, and have been teaching that in Christ dwelleth *not* "all the fulness (παν το πληρωμα) of the Godhead bodily," —that He came upon some secondary mission, to appease His Father's wrath, and that the Holy Ghost, of His own mere will and motion, operates upon men's minds, which, until then, are harder than a flint. This is certainly *pretending to know* and to teach *much more*

than Jesus Christ and Him crucified; the end being confusion in the teacher and unbelief in the hearer.

Christ is "GOD manifest in the flesh"; and knowing all that would be done to His flesh or human body by His rejecters and murderers, He appeared to the world in that body to give His enemies the opportunity of "fighting" against Him, to the ultimate demonstration and complete vindication of His own invincible love and almighty power. Having effected this work He translated His glorified human body into heaven, there to remain in full possession of the majesty on high, an everlasting monument to angels and men of His promise and its fulfilment.

Because of the *word* "Son," men are foolishly thinking of Christ in that earthly relationship (*vide* p. 48 *et seq.*); and through misunderstanding the nature of God and the sacrifices ordained for the Jews, are assuming that one *Person* (*vide* p. 55) of the Deity is suffering in man's stead to propitiate the wrath and purchase the clemency of another *Person* of the same Deity!

Having, as they suppose, discovered Christ's *filial* relationship to God, they go on to misunderstand the crucifixion; and instead of knowing "nothing, save Jesus Christ, and Him crucified," they preach a variety of dogmas superadded by themselves, which tend only to puzzle the understandings they profess to enlighten.

The "*true light*," even Jesus, is the light of every man that cometh into the world; and He will enlighten them who are willing to be enlightened more and more "unto the perfect day."

Christ's words when hanging upon the cross (Luke xxiii. 34), "Father, forgive them; for they know not what they do," would, save for the folly and blindness

of those whom He sought to instruct, have been clearly apprehended. Had they believed Him to be their God, they would have known that the words uttered tallied exactly with the facts; namely, that God had invested Himself with a real humanity, which was capable of suffering; and as evidence of His still abiding love under the intensity of that human suffering, cried out to show that not only was His love unabated, but that those who inflicted the pain, if they would reflect and repent, should be forgiven. The rulers, who should have known, were the inexcusable criminals, and yet not beyond the reach of pardon.

NEW WINE IN OLD BOTTLES.

Our Lord is here explaining why His disciples did not fast, whilst John's disciples did. The children of the bridechamber did not mourn so long as the bridegroom was with them; but when the bridegroom should be taken away, then they would fast.

"So no man would put a piece of new cloth into an old garment, as that which was put in to fill it up would take away from the garment, and the rent be made worse" (Matt. ix. 16).

The new piece would be good and valuable in itself, but its old and worn recipient would be unable to hold it. Christ's doctrine was new and pure and perfect in itself, neither requiring nor admitting of any mixture. After this teaching the followers of John knew why the Lord's disciples did not then fast, and are shown how unseemly it would appear if they did. Then, keeping still in view the marriage festivity and its surroundings, Jesus adds,—

"Neither do men put new wine into old bottles: else the bottles

break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved" (Matt. ix. 17).

Not any wise man would put his new wine into old bottles (not of glass or wood, capable of being cleansed from the fermentable matter of their former contents, but of leather or skin saturated with an albuminous residuum or leaven from previous use); but the new wine, which under circumstances of contact with the old adherent leaven was sure to ferment, must be so dealt with as to *prevent fermentation altogether*; and therefore, to avoid the fermenting process, must be consigned to new bottles, that both wine and bottles may be preserved.

The new wine would burst the old bottles, not *because* they were *old*, but *because* they contained in them matter which necessarily excited fermentation in the new wine, and generated an expansive gas. The vessels must not only be empty, but clear of all taint of the old leaven, which the old bottles (being made of skins) could not be; hence the absolute necessity for the use of new ones.

How inseparable in the true disciple are the doctrine and the life! "If the new piece of cloth were the new doctrine," then the rich professor might obtain a new garment instead of a patch, and thus cover up his Pharisaic pride or mock humility; but the new wine, inwardly received and becoming the new life, must be poured into new vessels, spiritual vessels sweet and clean, or spirits renewed by the power of the love of Christ operating upon the understanding, and then upon the will of the recipients. Thus the intelligent reception of the "truth as it is in Jesus,"

and the willing submission of the life to His laws, though apparently and really the sinner's choice, redound to the glory of Him who gave the truth and supplied the power of the will to accept it; and who saith,—

"Behold, I make all things new. . . . I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son" (Rev. xxi. 5—7).

How lamentable that professed followers of Jesus have ever been putting new patches upon old garments, and new wine into old bottles; so that history, both sacred and profane, teems with accounts of idolatries perpetrated in His name; of human slavery sanctified by His professing church; of indulgences and wrongful monopolies conceded, and of laws, worthy only of detestation, which license and empower the wealthy villain to "set a trap to catch men," and then to plunder them of health, wealth, character, and life! But the sifting-time will come;—

"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. xxii. 11, 12).

St. Luke has preserved an addition to the narrative (v. 39):—

"No man also having drunk old wine straightway desireth new: for he saith, The old is better."

Here our Lord seems to warn not only the disciples of John, but the scribes and Pharisees, that *as* they

were not to be the servants of their palates, or slaves to the gratification of their tastes or sensual desires, in things temporal, *so* they should know and practise truth in spiritual things.

John's teaching was modern, and moreover related exclusively to the coming of Him whose forerunner John was, and the latchet of whose shoes he was not worthy to loose; but the doctrine of the scribes and Pharisees, HYPOCRITES, was relatively old and wrong, and their practices hateful in the sight of Christ (Matt. xxiii.), and hence fearful woes are pronounced against them. They had been long accustomed to the old wine of their own devising, and they did not like the new. How needful for ministers to press their hearers to halt no longer between two opinions, but to accept the "manifested God"—always remembering that "he that believeth not (that is, doth not know by faith, and serve by love, the Lord Jesus) shall be damned."

The world is dying, and life is held out to it; and though no force be exercised to drive the Jews from their ceremonial law and their vain traditions, and though none will be *compelled* now to follow Christ; yet the *old wine must* be abandoned, and the *new* or spiritual life in Christ be accepted.

"WISDOM JUSTIFIED OF HER CHILDREN."

These words (Matt. xi. 16—19), though plain to minds accustomed to read Scripture from the standpoint of "God manifest in the flesh," are yet obscure to others. From the vantage-ground of truth, the context, as well as the aphorism, is clear as light

itself. It may be noted that there are children of morbid and unhappy tendencies, who are pleased with nothing that their companions do, neither with music nor dancing, neither with serious conversation nor rational investigation and experiment,—from whom neither seasons of trial nor of mourning evoke sympathy, nor festive occasions awaken joy. The scribes and Pharisees were equally morbid, neither disposed to accept the mission of John calling them to repentance, nor the gospel of Jesus inviting them to believe in Him to the salvation of their souls.

But even this state of mind is not worse than one which is common in our own day, when men talk of the *asceticism* of JOHN, and the *good-fellowship* of JESUS, perverting the comparison into an excuse for greater liberty to "enjoy the world," and indulge the "flesh and the lusts thereof." These professors either know not or but faintly perceive who Christ was and is; and therefore cannot understand His words, nor interpret them to others. The "children" might be taken to represent two portions of the same company included in the Jewish nation,—the music the gospel of Jesus, the mourning the baptism of repentance by John; but since it is impossible for any true teaching to please an adulterous and perverse generation, so BOTH TEACHERS were rejected,—the one as "possessed of a devil," the other as a "gluttonous man, and a winebibber." Notwithstanding John's ministry preceded Christ's, the mourning of the children is not first mentioned, because in relation to time, the piping—*i. e.* the ministry of Jesus—was the nearest to them, and would be the uppermost in their thoughts. "But wisdom is justified of her children."

This *must* be so, since wisdom was the "Word" made flesh, and dwelling amongst men. The question is, How shall such a statement be understood under the circumstances? John came in the garb of humility, self-sacrifice, and penitence; calling upon all men to repent, because the "kingdom of heaven" was at hand. This was the preparation which the forerunner was commissioned to preach; and the wise acceptance of the message by the Jews would have made them partakers of the wisdom and goodness by which John was sent, and witnesses of the truth. But Jesus came "*eating* and *drinking*." What, and how? Food and drinks unquestionably that were good and wholesome for both body and spirit; and these in the proportions which His divine wisdom would dictate. In these days of luxury and fashion things are called by wrong names, deceiving the thoughtless and ignorant; but *names* alter not the character and properties of *things*. Though evil be called good, and good evil,—though darkness be put for light, and light for darkness, bitter for sweet, and sweet for bitter, yet *facts* remain the same. Wisdom does not change, but is justified of all who follow her teaching. In a penitential state of deep and sorrowful conviction of sin, fasting, prayer, and indifference to external matters of dress correspond to the condition of the mind and the affections; but when the face of the "Sun of righteousness" beams upon the soul, and a sense of His loving pardon is experienced, then to eat and drink the *good things* which He has provided and placed within our reach is a privilege and a joy. The Christian avoids gluttony by eating wisely, and in due quantity, *such things* as contribute to health and

comfort; and avoids the *possibility of drunkenness*, by using gratefully the fruits of the earth as given by his heavenly Father, and by wisely and conscientiously abstaining from man's "*inventions*,"—the "wine" that is "a mocker," and the "strong drink" that is "raging." Folly, sin, and ruin have ever marked the steps of those who indulge in the drunkard-making drinks; and even now poverty and vice, crime and irreligion, disease and death, are the constant and never-failing consequences of their social use. Abstinence from such drinks, on the other hand, has banished poverty and vice, and brought multitudes to a knowledge of the Saviour.

"*Wisdom is ever justified of her children*,"—that is, of those who not merely call her mother, but love and obey her solid and unfailing instructions.

THE MANIFESTATION OF CHRIST'S GLORY AT CANA.

From the showing forth of His glory in the Saviour's first miracle at Cana, when He turned water into wine, the principal, *if not only* lesson drawn by the Christian Church, is the *sensuous licence* to drink wine of an intoxicating character. Were this a true view of the wonder worked by our Lord, then persons engaged in converting good material, such as corn, grapes, and other fruits, into such evil-working articles as wine and strong drink, might claim to be ministering to the world after the example of their divine Teacher. But AS the tree is evermore known by its fruits, and AS a "good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit," so may the world's conversion of food into intoxicants

be tested by an infallible rule. Does the use of wine and its congenerate fluids, as adopted by their admirers, manifest forth the glory of Christ? Judges and philanthropists have declared that Drink is the *giant demon* that "starts up and blocks the way" of improvement. Sickness, poverty, sin, and death ever follow in its wake, and it becomes an admitted and almost universal curse. Does such use of such product of man's "art and device" tend to the multiplication of the disciples of Jesus, and to their *belief* in Him? On the contrary, by its use men are "mocked." The eyes are closed, that they cannot see; the ears are shut, that they cannot hear; and the hearts are hardened, that they cannot understand, much less come to the "acknowledgment of the truth" in Christ.

The acts of incarnate wisdom must bear a better construction than this. Remember, reader, that He whose power turned the water into wine is GOD,—who made man for His own glory, to be realized by the happiness of His gifted and intelligent creature,—GOD, who appointed the laws by which man lives, and gave him the vine adapted for his sustenance and comfort,—GOD who came to seek, to instruct, to save, and to redeem a church whose priests had "*erred through wine, and through strong drink were out of the way, who were swallowed up of wine, who erred in vision, and stumbled in judgment.*" Remember too, reader, that of that same miracle it was long believed and taught, as we are about to show, that "nothing else occurred than what He annually displays in a more gradual development of the vine."

"*Ipse fecit vinum in nuptiis, qui omni anno hoc in vitibus*" (St. Augustine on John, Tr. viii.).

By this truthful admission every difficulty is met. The wine being unfermented, and therefore unalcoholic,—refreshing, not intoxicating, the possibility of collusion is overthrown. The glory of God is manifested forth, the disciples believe, and the new wine of the kingdom is typified before them.

Another and far holier lesson than that of drinking seems to be inculcated; water, being essential to natural life, becomes in its purity and transparency a fitting and beautiful emblem of truth. But life requires a combination of elements and conditions, increasing with its complexity. So the higher spiritual life must be supported by the knowledge and appropriation of higher and more complex forms of spiritual truth. By the miracle of the conversion of the natural *water* into the *blood* of the grape it becomes invested with powers of refreshment and nutrition beyond those which the simple water contained, manifesting the creative power of Him who is the Author of the "new creation" as of the old. While the spirit is cheered and enlightened by the teaching, the body is more invigorated by the wine; the soul is brought into willing and happy submission to the dictates of an enlightened conscience; the glory of the Lord is manifested forth, and the disciples believe on Him to the renewing of their lives.

"OLD THINGS PASSED AWAY, ALL THINGS BECOME NEW."

All intelligent and thoughtful persons must wish to see an improvement in the moral, social, and spiritual condition of the people; and according to the strength of our feelings will be our efforts in various directions.

The more we do, the more shall we see requiring to be done. Even now one portion of society is perpetually trying to reform and improve the other; but, considering the cost and labour, without *adequate result.* The difficulty is not beyond solution; it is the old story of the "blind leading the blind," or ignorance in *one* form endeavouring to instruct ignorance in *some other.* As good practices may be taught from wrong motives, or from motives low and worldly, so may good motives be directed into unwise or foolish channels.

A thief, for instance, may be warned that his practices are opposed to the welfare of society, that they involve loss of character, and when detected, severe punishment at the hands of justice; or the immoral may be told that his life is injurious to society, tending to the corruption of the young, by sowing seed that will find congenial soil, and bring forth a harvest of misery, not only to themselves, but to the varied social circles in which they move; or the irreligious may be addressed on the ground of future responsibility, when God will reckon with them and punish them in the lake of fire,—

"Where their worm dieth not, and the fire is not quenched" (Mark ix. 44).

Now all these various teachings may be going on with much assiduity, and yet the social, moral, and religious state of the community remain in thorough confusion, and the law administered by the civil magistrate may be almost the only power that is of any avail.

The reason is that the teachers are *working from a wrong centre*, and the results of truth cannot be looked for. This applies to Governments, households, and individuals. Filthy streams are flowing in all directions, and philanthropy in various forms is trying to purify them; but so long as the fountain remains impure, so long will the philanthropist be exerting himself to little purpose.

Long and painful experience and observation convinced the writer that even in families, the members of which are neither vicious, immoral, nor irreligious (in the common acceptation of that term), and where *all* are bent upon improving *each other*, complete confusion may prevail. Each individual working from himself as a centre, and being himself unlearned, his attempt to teach but adds to the common stock of error. Everybody *teaches*, but nobody *is taught*; every evil is *attacked*, but none is *removed*; every grievance is *discussed*, but the effect *remains*; every *family sore* is probed and dressed, but the *ointment* heals not; and so a lifetime elapses without producing peace or joy. *Causes* are not touched, for the reason that *truth* is not known, and *false* remedies and quack-salves are consequently applied *in vain*.

There are thousands of the families of our land in which every member, from the parents downward, is insensible of the moral blindness and spiritual darkness

under which he labours, but is possessed of the fearful delusion of considering himself to be both *wise* and *religious.* There is no hope of such until they are willing to "*become fools*"; that is, to acknowledge themselves to be such, in order that they may be wise. A few simple truths from Scripture will suffice to teach them; but they must be humble enough to require them, and faithful enough to act upon them.

1. That there is one God, who made the heavens and the earth.

2. That He is our Creator, and made us for His own glory through our temporal and eternal happiness.

3. That He *manifested Himself* in Christ Jesus, in order to seek and to save mankind from the guilt, power, and consequences of sin.

4. That He has promised the gift of His Holy Spirit (which is Himself) to all who ask Him for this favour.

5. That Christ Jesus is thus the "Sun of righteousness" to the souls of men, and performs the part of enlightening, warming, rejoicing, and fructifying their spiritual beings; and just as the natural man looks to the sun for light, heat, influence, and teaching in regard to worldly things, so must the instructed spiritual man "look unto Jesus" for light, influence, and teaching in all spiritual relations.

Hence a *new centre* of spiritual and intellectual operations is discovered; the spiritual eye is opened and singly fixed on Jesus, the whole body is full of light, and every organ becomes an instrument of righteousness.

As *individuals* become renewed, so the *household* changes. Each member of it denies and abjures him-

self as a centre of operations, takes up his cross—the emblem of the life, death, resurrection, ascension, and glorified mediation of his Saviour,—with all its transforming power, and follows Christ.

The tongue, which is by nature "a fire (that burns), a world of iniquity" (Jas. iii. 6), becomes a flame of an opposite character, kindled by the love of Jesus,—a minister of His pleasure. It cannot *but* speak to the glory of Christ, and to the promotion of the knowledge of Him; for His love is the motive power that sets it glowing with a holy and inspired zeal; so that in the truest sense it becomes an "INSTRUCTOR of the ignorant," and of them that are out of the way. And as is the *tongue*, so are *all* the members of the body brought into subjection to the same central authority. The *hand* will "cease to do evil, and learn to do well," whilst the *foot* is kept from wandering.

As with families, *so* with societies and nations. As they sow, so *must* they reap: if to the flesh, corruption must ensue; if to the Spirit of truth, everlasting life.

The LOVE of Christ *constrains* by an intelligent spiritual operation upon the mind willing to receive it, and then brings body, soul, and substance into cheerful obedience to Him who died for us. What a mighty renovation will there be seen when *each* member of a household, working under the inspiration of the same "Great Head," and feeling the perpetual influence of His teaching, shall conspire with *every other* member to laud and magnify His glorious name, and to cultivate all the finer feelings of a renewed nature! so that it shall be evident from the life and conversation that each and all are *in Christ*, and are become indeed "new creatures"; that—

"Old things are passed away; behold, all things are become new" (2 Cor. v. 17).

TEMPERANCE A FRUIT OF THE SPIRIT.

There is much that is interesting as well as beneficial in the study of *philology*. To place too much reliance on words in the abstract, however, without reference to their associations and the changes they undergo through custom, fashion, and the lapse of time, would not only be absurd, but lead to the most hurtful results.

TEMPERANCE is a word of ancient date; and whatever definiteness of meaning it might once have had, it is now so abused as to mean *anything* that *anybody* likes, having regard merely to external decency and the absence of very gross consequences. The word, derived probably from the Latin "*tempus*," time, might therefore signify "*to time, to regulate, or to confine within due limits*"; and in the sense of timing, regulating, and confining, would dictate the doing the *right* thing at the *right* time and in the *right* way. We should then have in this word a compendium of the "whole duty of man." To bring it into practice, an extensive knowledge of what is *right* will be required, so that we may do the good on the one hand, and avoid the evil on the other. Temperance includes in this broad acceptation all the cardinal virtues, social, moral, political, and religious, and would require a bulky tome for its elucidation. We propose, however, to consider it here in relation to its *opposite* —IN*temperance*. This latter term is now used almost exclusively in reference to intoxicating liquors, and has become the greatest evil of the commonwealth, so

as to necessitate its being dealt with by a firm and unflinching hand. It is the fertile cause of poverty, disease, and crime, and unfits the national mind for the appreciation of religious truth; it obstructs the progress of all good, and, like a "demon," starts up and blocks the way alike of the philanthropist and the Christian minister. TEMPERANCE, then, ought to be a complete remedy for INTEMPERANCE.

And if intemperance be the result of dangerous teaching by others, such teaching ought to be abandoned. If it arise from the *absence* of some special teaching, such teaching should be at once supplied. If any other conditions operate unfavourably to temperance, let them be at once, so far as is practicable, altered and improved. IN*temperance* is not from the want of education; because as many of the educated classes as of those not so favoured are, in proportion to their respective numbers, intemperate. It is not from the want of instruction in religion (that is, of Christianity), for so-called Christian countries are more intemperate than heathen. What, then, is the cause of intemperance? Drinking intoxicating liquors is the *sole cause;* and this drinking is promoted by habit and fashion on the one hand, and the legalized facilities of obtaining the liquors on the other. Hence the only remedy for intemperance is abstinence from its cause, the suppression of drinking usages, and the alteration of iniquitous laws. This form of temperance, then, must be the fruit of the Spirit mentioned in Gal. v. 23,—

"Against which (being itself perfect) there is no law."

In a Christian sense there can be no *temperate* (or moderate) use of a *bad* thing; and intoxicating liquor

throughout the whole of the Scriptures is certainly assumed to be such. The laws of animal life and health are against such use. There is no analogy between the agencies of gluttony and drunkenness; the *one* is the excessive use of food, which in itself is a *good thing;* the *other* is the wrongful use of pernicious drinks, which are in their relation to the body *bad things.*

Food clearly satisfies the appetite which calls for it; so that the more you eat, the less you want; intoxicating liquor *creates* an appetite for itself, which "grows with what it feeds on." *Without the one* in some proportion man cannot live; *without the other* in any quantity he can live better and be stronger, wiser, and more useful. Before settling the *quantity* of a thing to be taken we must ascertain its *quality;* and finding intoxicating liquors to be evil, they must be abstained from. Food is natural, and God has provided it. St. Peter (1 Ep. v. 8) gives radical instructions upon the point:—

"Be sober (literally, *drink not*), be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (literally, drink down).

The same apostle (2 Pet. i. 5) exhorts his hearers to "give all diligence by adding to their faith *virtue*" (αρετην), a manly principle of a martial character, wherewith a man may "*fight the good fight of faith*"; "and to virtue *knowledge*" (γνωσις), the result of studying to know what is true; "and to knowledge *temperance*" (εγκρατεια), the strength to abstain not only from what is evil, but from even "*the appearance of it*" (1 Thess. v. 22). Thus *that* temperance which is the remedy for INtemperance (or drunkenness) is a definite result to be obtained with all certainty by the power of the

Holy Spirit,—"the Spirit of *love*, of *wisdom*, and of a *sound mind*," guiding to the disuse of the *cause* of intemperance; and in no other way can genuine temperance be realized. The difference between intemperance in *eating* and intemperance in *drinking* is *not* nominal, but real. Intemperance in *eating* may class a man, for the time he indulges in it, with the "beasts that perish"; but intemperance in *drinking* degrades him below them by quenching the light of reason, rendering the will powerless, and "transforming the creature into an evil spirit."

The reason is, as before intimated, that intoxicating drinks are poisonous, while food is not. Intemperance in eating may clog *the appetite* for spiritual good, but intemperance in drinking *destroys the very capacity* for it. Food, the instrument in *gluttony*, cannot be dispensed with, but may be regulated. Strong drink, the instrument in *drunkenness*, cannot be regulated, and may and must therefore be abandoned. Temperance in *eating* can be measured by rule; temperance in *drinking intoxicants* (that is, moderation) cannot be measured by any rule; it hurts the body, disorders the mind, is a breach of the divine law, and ought therefore to be avoided.

KNOWLEDGE—POWER.

Knowledge is power; and to know an evil, on the part of a Christian man or community, is an earnest of the best efforts for its removal. How long have the people been yearning for a change! The hands that have wielded the power of the nation have been irresponsible and unjust. The mass of the people have been craving power as a means of relief from heavy

and insupportable burdens. Latterly the friends of the claimants have been insisting on power being given to the ratepayers, to defend themselves from certain evils which invariably engender fraud, robbery, demoralization, ignorance, and death; and when it has been alleged that such a power in the hands of the people would enable them gradually to elevate themselves to the rank of citizens and law-makers, the reply from many a candid member of the ruling class has been, "God forbid; let matters remain as they are, and let the people *keep themselves* down." To the better sort of working men as well as to the less intelligent of their order, the privilege of the franchise is conceded. It is now again demanded that they have the power to protect themselves from special evils, which are the avenues and agencies for every species of corruption. In providence God makes all things "work together for good to them that love Him"; so, whilst irresponsible power has been multiplying poverty, disease, crime, and consequent taxation, *that very* taxation has become the basis of the franchise, by which a deliverance from the causes that produced it will be finally wrought.

Let the people choose for themselves, and they will reverse the policy of their rulers. Laws that stimulate to vice and fill the national coffers with the price of blood, permitting one class of the community to live in luxury on the ruin of their weaker brethren, will be repealed by power vested in the hands of the victims.

By the law of development, Christianity—the purest, simplest, and most exalted philosophy—has, in the course of ages, been made to wear appearances and to teach doctrines the most diverse; until, after the lapse of more than eighteen centuries, it has become so meta-

morphosed, so mixed up with man's wisdom and vain philosophy, that its most prominent teachers cannot tell what it is or define it,—doing violence to the plainest commands of God and the dictates of common sense.

The apostles preached Jesus Christ, the one only and true God manifest in flesh, and the total submission of the heart and life and circumstances of every disciple to His laws of love and purity. With this they turned the known world upside down, and overthrew the greatest then existing heathen philosophies.

Afterwards, great learning and scholarship were applied to the study of the *literal* Word; without sufficient regard to the *spirit* of it; and systems were elaborated and parties formed, till Roman Catholicism was ultimately matured into the most crushing tyranny over the bodies, souls, and property of the people of which history has any record. At length the period for its reformation arrives; and sad indeed does it appear that the country should have been at once so ripe for throwing off the incubus and yet unprepared for the establishment of the simple principles of Christian truth. The disposition of the Church's wealth, and the alteration of her Articles, Liturgy, and ceremonials, all had their share of attention and anxiety; but all human additions to the simple teaching of Christ, and of faith in Him for salvation, were, alas! not discarded.

With succeeding monarchs and their religious preferences each party was occasionally uppermost. Succession to crowns and modes of worship were settled. One king was beheaded and another deposed. A Protectorate was established; and though founded in

comparative religious ignorance, and wielded by a man not free from superstition, it did much for liberty; and since the accession of William the Third, Popery has been kept at bay.

Mighty wars sapping the resources of the nation, both in men and money, have been waged, oppressive laws enacted, and the freedom of the people curtailed and enlarged by turns. Notwithstanding all, our heavenly Father has prevented our *destroying ourselves;* and here we are a *great but a wicked* people, whom He is still inviting to come unto Him and be saved.

There are conditions absolutely necessary for true advancement. The knowledge of divine *truth* must be spread; the nation must be *sober*, and the people *educated.* Make these conditions possible, and upon their fulfilment our national institutions will be reformed, and liberty and happiness secured.

DIVISION IV.

"THE ABOMINATION THAT MAKETH DESOLATION."

WHATEVER may be the specific meaning of this appellation as used by Daniel the prophet, the evangelists Matthew (xxiv. 15) and Mark (xiii. 14) both refer to the phrase as significant of something to be seen "*after* the preaching of the gospel of the kingdom in all the world for a witness unto all nations"; warning those who may see it to "flee to the mountains."

This abomination must be seen standing in the holy place, defying the advance of Christ's kingdom in the hearts of the people. Now surely anything that *captivates* the affections and dethrones reason, sensualizes and debases, and prompts to the rejection of divine truth, must be of the *nature* of this abomination; and whatever desolates *both* body and soul, uprooting alike the love of God and of man, must be doing its work; and *if not it*, is vastly after its similitude. Now-a-days self-love reigns, religion is used as a cloak, the truths of God's word are perverted, and even "*revelation*" is taught as something "*incomprehensible.*"

Dear reader, one abomination of desolation is in our midst doing *all* this.

It is high time, then, that the true followers of the pure and self-denying Jesus should leave the lusts of the lower nature, "flee to the mountains" of a higher life, and aspire after a purity that is heavenly, and so keep themselves "unspotted from the world" (Jas. i. 27).

DRUNKENNESS AND SOBRIETY BY ACT OF PARLIAMENT.

Drunkenness is the mother of sins, because it begins by poisoning the fountain of life,—of physical, mental, and moral power. The essential conditions of sound reasoning and wise and good action are trifled with. The physical and moral injuries of "wine and strong drink" are prevented only by the divine prescription of abstinence (Lev. x. 9); so Christian (?) drunkenness can only be prevented by resisting the cause at the beginning ("*obstando principiis*").

To talk of the *use and abuse* of "strong drink," meaning thereby the temperate and intemperate use of a "poison" (alcohol), is at once an abuse of language and a perversion of fact. Pretenders to political philosophy contend that men cannot *be made sober* by Act of Parliament; whilst the fact is daily before their eyes that men *are* made, *not only sober*, but moral, honest, industrious, cleanly, and healthy by law; and these same pretenders are now asking for *more law*, wherewith to make them *learned, and even Christians*. Let all laws in these directions be abrogated, and the "quackery" will be exposed. National drunkenness is the result of the general use of a drink containing a seductive poison, and this accounts for what would otherwise be mysterious and unaccountable—

the strange "freaks" of disordered brains, which *the patients* dignify by the names of reason and logic. They fail to see that Acts of Parliament, wisely framed and honestly enforced, *do largely effect* the objects contemplated by them,—witness the prohibition of slavery and the slave trade;—whereas the regulation of an evil is altogether misleading, because the very act of regulation is, to the thoughtless, the sensual, and the depraved, a justification of the wrong. Limitation and prohibition of the liquor traffic, whether by countries, parishes, communities, or individuals, *do* prevent drinking, and therefore drunkenness, and *do* make sober by operation of law. Surely, then, it must be right to *permit* the people to prohibit the liquor traffic, if and when they *choose*.

LICENCES TO SELL POISON.

Any attempt to evangelize, or to reform the habits of the people, without reference to this question, would, according to the statement of the late Recorder of Hull, be "merely child's work, idiot's work" (App., 1). Licences to sell at large, articles that are useful and innocent may be convenient and advantageous to the State; but licences to do wrong—as, for example, to keep gambling-hells, lottery-shops, betting-houses, or brothels, or to ply the slave trade and deal in human beings—can in no wise be justified. For the same reasons *ought not* licences for the common sale of intoxicating liquors, propagators as they are of pauperism, crime, dishonesty, uncleanness, misery, and death, to be generally refused? It is true that the higher kind of privilege granted by the State in this

respect—viz. to sell all kinds of intoxicating compounds in an inn, victualling-house, or gin-palace—cannot be obtained without the applicant's *first* announcing to the parish in which he proposes to traffic (*by affixing upon the church door for three successive Sundays* previously to the Justices' Licensing Session a notice of) his intention to apply for a licence to open such a house for such a purpose; thus warning the parishioners to attend and object at the proper time, if in their opinion such a house might be unnecessary or injurious. By this law the justices are constituted the arbitrators between the applicant on the one hand, and the owners, occupiers of property, and inhabitants on the other; and experience shows that magistrates have granted licences without regard to any uniform view of the law, sometimes peremptorily refusing to allow one in a given place, whilst granting many to certain favoured persons in *others*. Large landowners have protected themselves, whilst the working classes have been handed over, "*body, soul, and wages,*" to the harpies of the liquor traffic. Parishes, too, have become lax in the performance of their own duties of self-protection (because of the justices' inattention to their demands), in not protesting before their "worships" *against* the issue of licences to sell the poison which scatters abroad the seeds of every social wrong and outrage. The evils have become most alarming, and their *magnitude* "brooks no delay." Other kinds of licences to sell beer, wine, etc., have been legalized, in order to mitigate the pre-existing bad results, but they have only added to the mass of wrong. Notwithstanding all counteractives, drunkenness, with its fearful brood

of consequences, is increasing; and must do so, of course, with every additional facility for drinking, whether tavern, beer-shop, cider cellar, or winehouse. Something, therefore, which shall accord with an enlightened public opinion, and with the character of our constituton, requires to be done; and the less of violent change it involves, the more acceptable will it be, and more likely to work well. The *people* require an Act of Parliament (or a clause in some forthcoming Act to amend the licensing system), not simply giving them the power to *oppose*, which in theory they already possess by virtue of the notice on the church door; but to *veto* ALL licences, as against reckless or interested magistrates and unscrupulous traders, to the intent that the public may *protect themselves*, their properties, families, and virtuous callings, from the liquor traffic *in all its enticing, degrading, and destructive forms.*

TEETOTALISM.

The writer has observed abstinence to be the cure of drunkenness, and to have restored the inebriate, once deemed beyond recovery, to health and usefulness. It is clearly a remedy for all that drunkenness produces, whether pauperism, disease, crime, insanity, or premature death. And since most of such public evils arise from the use of intoxicating liquors, they might, under the general practice of abstinence, be expected to be greatly diminished, if not to disappear.

When asked to view the question from the Bible standpoint, the writer cannot help admitting,—

(1) That had NOAH not been drunken, no curse,

as the result of that act, could have fallen upon his family.

(2) That the principle was recognised and adopted by God himself in purifying the Jewish priesthood from their drunkenness, that they might "*make a difference between holy and unholy, and between unclean and clean,*" and become teachers of truth.

(3) That it was the physical means prescribed to promote the strength of Samson, since—

> "God, with these forbidden, made choice to rear
> His mighty champion, strong above compare,
> Whose drink was only from the limpid brook."

(4) That the Holy Spirit, speaking by Solomon (Prov. xx. 1), warns against "wine and strong drink, as a mocker and raging," and proclaims abstinence as the duty of God's people for their own sakes, because of the perverseness and uncleanness which they engender; warning also (Prov. xxxi. 5) kings and princes to abstain, lest they forget the law, and promote injustice and wrong.

(5) That it was the sin of the Jews to be "swallowed up of wine and strong drink," and thus to go out of the way, "erring in vision and stumbling in judgment" (Isa. xxviii. 7).

(6) That in the miracle of Cana, Christ turned water into wine, a wine that "manifested forth His own glory," and caused His disciples to *believe* on Him,—results which certainly do not follow the ordinary use of the "drunkard's drink" in the present day.

(7) That at the institution of the last supper our Lord used what He did not even designate by the *generic name* "wine," but described as the "*fruit of the vine,*" in strict accordance with the Jewish law of

the passover prohibiting all fermented things (Matt. xxvi. 29).

(8) That apostolic doctrine and practice inculcated total abstinence from wine for the good of others; and the same virtue as needful for themselves, in order that, by being sober (*νηφαλιοι*, not drinking), they might exercise the vigilance which should guard themselves from being "swallowed down" (1 Pet. v. 8) by their adversary the DEVIL.

SYSTEMATIC TRUTH.

In respect of object, Fenianism and Romanism are identical in aspiring after power. The *end* of Romanism will justify *any means* to its attainment. To this Fenianism exactly corresponds, as proved by experience. Nearly all Fenians appear to be Romanists, and many Romanists are certainly Fenians. Nor will the denunciation of Fenianism from the *altar* by the Romish priest affect the case, because, according to *Jesuitical teaching*, that denunciation may mean simply the papal sanction and direct encouragement of the crime.

To distinguish between systematic truth or error, or rather, the truth or error of a system, those who have to judge—the people—ought, above all things, to be *sober; so* thought the late excellent and lamented Father Mathew; and through him Ireland had become almost sober. The *priesthood* saw that sobriety was an engine for *truth*, and that in uprooting the causes of drunkenness by changing the social habits and suppressing the liquor traffic, the honest Father was laying the axe to the root of *other* errors; and *so* they left him "alone in his glory." He died; and his country is

becoming as drunken as ever, and therefore as open to the inroads of superstition and priestcraft as before.

"THE CAUSES OF THE INDIFFERENCE OF THE WORKING CLASSES TO PUBLIC WORSHIP."

At a meeting of working men, clergymen, and others, held at Hope Hall, Liverpool, one *working man* said,—

1. The rents of the sittings were too high.
2. Great facilities for breaking the Sabbath were offered by railway directors, omnibus and cab owners.
3. Glaring gin-palaces were open till twelve o'clock on Saturday nights, and again a great part of the Sundays.

Another (*a warehouseman*) said—

The public-houses late on Saturday night, and again on Sunday, made them heavy, lazy, and indifferent.

Another (*a railway porter*) said,—

1. The liquor traffic is a great barrier.
2. He had signed three petitions for suppressing the sale on Sundays; but the system was kept up by town councillors who had an interest in the trade.
3. Holding meetings at public-houses was bad.

Another (*a gilder*) enumerated as causes,—

1. The drinking customs.
2. The laws which licensed men to make drunkards.
3. The sending children for beer on Sundays.

The Rev. J. Thompson (*Presbyterian*) spoke of—

The fearful multiplication of drinking-places pressed and crowded upon working men.

A *missionary* declared the cause to be,—

1. Intemperance in the parents.
2. Consequent destitution in the children.
3. Bakehouses beginning to sell beer to the people.

Another (*an engineer*) said—

The liquor traffic is the chief cause.

Another (*watch-case finisher*) urged—

That the public-houses should be closed.

A labourer referred, as causes, to,—

1. Intoxicating liquors.

2. The drink traffic, which throve upon the very vitals of the people.

3. Gentlemen, clergymen, and men in high position patronize *licensed victuallers'* balls;—victuallers indeed! and some of them had never a pennyworth of victuals in their places in their lives. How could they patronize both devil and God, and foster a system which was sacrificing thousands and thousands of souls?

Mr. Reginald Reynolds said—

That drunkenness was a far greater obstacle than pew rents.

Mr. W. P. Lockhart said,—

1. That those who had spoken on the drink question were right.

2. That the blame rested with the Christian ministers and Christian professors, who ought to show an example to working men by abstaining from drink.

One conclusion is clear,—that power must be given to the people to protect themselves from the liquor traffic if they are to be *permitted* to reform themselves, to support the legitimate and useful trades, to attend their churches, and to become acquainted with true religion.

THE "DANGEROUS CLASSES."

The *dangerous classes* may be regarded in two divisions:—

1. Those numerous bands of persons of *all ranks* who infest society, and cause perpetual and increasing

hurt and danger to life, to property, and to institutions designed for the spread of truth, the increase of knowledge, and the general advancement of the people. In *this* division we may notice the *victims* of ignorance, destitution, pauperism, crime, disease, and insanity. These are fast multiplying in our midst,—a result flowing of course from some *adequate cause.* Something radical, therefore, in the form of change is needed, going to the root. This portion of the dangerous classes must be brought to a knowledge of the *actualities*, the physical and moral agencies, which make them what they are; and, somehow or other, they must be made *willing* to co-operate in their removal.

2. Those other classes who have controlled the causes of these evils, *they* too must see that it is *their* duty to aid in the possible abatement of the wrong.

If the main cause be national drunkenness induced by the common sale and general consumption of intoxicating liquors (App., 2), then *that* condition must be changed; and until it be so every other effort will be but "beating the air." Improvement in this direction demands that the *people* by some means shall attain to clear-headedness, and become accessible to reason and religion; that their animal passions and sensual propensities shall not be provoked into morbid action by any agency which it is within the scope of society to limit or prevent. The *first* body of the dangerous classes, deeply criminal though many of them may be, are not the controllers of their own circumstances; their surroundings, unfavourable to moral and spiritual culture, are to a large extent determined by the ignorance or covetousness of others, and hence

they must in some measure be viewed as social *victims*.

In *this* second division we include those other classes who, simply to serve certain ends of their own, either *do*, or suffer to be *done*, those things which tend to create the first-named body of the dangerous classes. In describing these, we deal only with matters of fact.

(*a*) We want means (money) to stop the cause of PAUPERISM. The working classes are tempted by others into spending on intoxicating liquors, every fifty-two weeks, at least sixty *millions of pounds* sterling of their wages.

(*b*) We want to stop the operating cause of public *crime* (and what stops this will also diminish private vice), which society is called upon to punish or to repress. *Drunkenness* is the great originator and support of this.

(*c*) We want to prevent the decimation of the people through the diseases that spring from causes that are either preventible or removable.

(*d*) We want to save from *premature* DEATH the myriads that are "slain" in our streets, and that outnumber those who die in war or by pestilence. *Intoxicating liquors* destroy more than fall by those other causes, year by year.

(*e*) We want to displace *national ignorance*, and for this purpose we require money for schools and schoolmasters, and a willingness on the part of the people to avail themselves of the offered advantages. Intoxicating liquors, and the *drunkenness* ensuing from their common sale, frustrate the attainment of these benefits (App. 3).

(*f*) We want the dwellings of the people improved, by being ventilated, furnished, and decorated (App. 4). The money now spent in fostering *drunkenness* and its concomitant evils would effect this.

(*g*) We want to see the national mind made sane (App. 5), commerce flourish, rags disappear, and the people well-clad with the clothes they manufacture, not only for home consumption, but for those who live in other lands. Commerce flags, our national wealth is absorbed (App. 6), and rags necessarily result from the use of the "*drunkard's drink*." We want to see unjust and pernicious laws REPEALED, and others founded in reason and justice substituted. A House of Commons, filled with brewers and distillers, and the advocates and lovers of strong drink, is not willing to legislate in direct opposition to their own means of acquiring wealth. These men are wielding a power opposed to every good, and engaged in a business instrumental and incentive to the production of everything that is to be deplored.

(*h*) Above all, we want to bring the people at home and abroad to the knowledge of the "truth as it is in Jesus," because "there is no other name given under heaven *whereby* they can be saved." That trinity of evils—*intoxicating liquors, the liquor traffic, and the drinking customs* must give way to purer and better things, ere the gospel in our dear old English homes and our dependencies can leaven the hearts of the people.

The term "dangerous classes" when applied *simply* to the *pauperized, ignorant,* and *criminal law breakers,* is a misnomer; these are indeed dangerous, but they will never cease; on the contrary, they will increase

and multiply upon society, so long as those agencies which produce them are morally or legally permitted to work. Whereas, if these were, so far as possible, removed, such "dangerous classes" would, by reclamation, prevention, and the course of nature gradually disappear. In other words, the *victims* would cease, if they were no longer required, sought out, and in a very business-like way "*ordered by*" and for the *victimizers* themselves. The *more really dangerous classes*, then, are assuredly those who devise, arrange, and carry out the *plans* and *processes* by which their dupes and victims are to be seduced and defrauded, robbed and ruined. The responsibility lying upon them must be tremendous; yet, as of old so now, because they deceive themselves, "hardening their own necks," and wilfully shutting their eyes to the *facts*, many of them will never realize it till it be too late, in that hour when "He that shall come, will come," and in the presence of adoring angels give to every man "*according as his* WORK *shall be.*" There is an internecine war going on between "*heaven and hell*"; so says a reputed philanthropist and a brewer (App. 7), and the *munitions* of that warfare are of course essentially diverse, the one from the other.

On the one hand we have the "school" in which to teach the young; the "library" whereby to bring learners into contact with the facts and experience of the present and the past; and the "church" to inform and influence the spirit, and bring the souls of men to the knowledge of their heavenly Father, so that by belief in His truth and obedience to His law they may "save their souls alive." And on the other hand we have the "gin-palace," where fiery poisons are

recklessly sold to all who will buy, unfitting men, women, and children at every step both for the life that is, and that which is to come; and the "beer-shop," second only to the "gin-palace" in lacking its *variety* of "poisoned poisons." And this (writes the same philanthropic brewer) is "a *development of the war between heaven and hell*,"—GOD, in his mercy, vouchsafing the blessings of knowledge, supplemented by the revelation of His divine truth through the medium of the church; and *distillers and brewers*, with their "legion" of dependents, supported and sanctioned by laws, in making which the people at large have had no hand,—arranging their implements of warfare with a deceptiveness and a power for evil which assumes the proportions of a diabolic empire. How long, O Lord! how long! shall these "dangerous classes" of the *higher*, and therefore *more guilty* and *blameable* kind, be permitted to make and multiply those *lower* "dangerous classes," who, but for their social superiors, might have been honest and happy citizens, but who, under existing circumstances, never can or never will be aught but social pests. Oh God! that a sense of THY JUSTICE, THY MERCY, AND THY LOVE may constrain all sincere citizens to perform their respective duties, and that a way of escape from our distresses may be opened, for man's deliverance, to Thy glory in Jesus Christ our Lord.

AN UNHAPPY PARALLEL.

While all persons admit sobriety to be a virtue, and preachers inculcate it from the word of God, how is it

that drunkenness is still the crying sin of the nation? Because the truth, with regard to the CAUSE of drunkenness is neither taught nor practised. That cause is the use of alcohol (or the intoxicating principle in all fermented and distilled liquors),—a POISON, injurious (in proportion to the extent of its consumption) equally to man's physical, moral, and spiritual health; and therefore *abstinence* from its use is the only way to realize a sober nation. Until this truth is both preached and practised, the desired result cannot be attained. So, while a living faith in the Lord Jesus Christ is the only means whereby a soul can be saved, and preachers universally inculcate this doctrine, how is it that unbelief remains the practical characteristic of the nation? Because the truth with regard to the CAUSE of that infidelity is neither taught nor practised. That cause is the *dethronization* of *Christ*, ignoring Him as the creator, redeemer, and sanctifier—the Father, the Son, and the Holy Spirit,—in whom dwelleth all the fulness of the "Godhead bodily," the mediator, intercessor, advocate, and propitiation,—the Alpha and Omega, the beginning and the end, the first and the last—THE ALMIGHTY. Any other preaching is error, and therefore of the nature of poison to the soul, leading to doubts, difficulties, and denial of the TRUTH which alone can satisfy and save alive. When the truth is both preached and practised, then, and not till then, will the people become really (and not *hypocritically*, after the manner of players upon a stage) CHRISTIAN.

AN UNHAPPY CONTRAST.

In getting rid of the supremacy of the Pope and of the tyranny of the Papal system, England had to endure a terrific struggle. Long before the "Reformation" began, the people had become sick of the crushing power and exactions of the idolatrous Church of Rome. The Church may be viewed as first Apostolic, then Anglican, then Papal, then Anti-papal, then *Re*formed; and the reformers treated Popery according to its deserts. The Pope arrogated to himself the title of "Vicar or Vicegerent of God"; and that church, of which he is the head, claimed to be infallible in teaching,—to have power to save all who should come within her pale, to forgive all sins, to consign to eternal punishment all who should not belong to her communion; to be the mother of all Christendom; to have authority to sanctify as lawful *all* means towards the attainment of any *end* for the supposed strength, enrichment, protection, or prosperity of herself; to appropriate the secrets of all hearts to her own purposes; to insist upon auricular confession by her members; to sell indulgences, and exercise priestly absolution at her own will; such a church, the necessary and constant foe of all liberty of conscience, with her worship of saints and images, her masses for the dead, her perpetual idolatry and gross superstition, was finally overthrown, and laws (not, perhaps, always the best and most just) were enacted to prevent her revival. Freedom from spiritual tyranny and individual liberty of conscience have been since enjoyed in ever-widening measure.

Those whom the Romish Church accounts as heretics,

with whom she observes contracts only while convenient to herself, whom she would punish with extermination if she had the power, have *now* multiplied in the land." Nonconformists of all kinds enjoy religious freedom *in spite of Rome;* yet, strange to say,—and this is THE UNHAPPY CONTRAST furnished at the present hour,—the calumniated heretics themselves are combining together—Jew and Gentile, Churchman and Dissenter, Whig and Tory, Radical and Conservative —to put Papists upon a level with themselves, regardless of the lessons of history, which teach that the regaining of the former supremacy at *some* time or other, by *some* means or other, is the settled object of the Roman superstition. "*Quos Deus vult perdere prius dementat.*" The nation, with exceptions of course, seems abandoned to a "*strong delusion*,"—is willing to "believe a lie," and is taking to her bosom a viper that, sooner or later, seeks to sting her to death.

THE PHILOSOPHY OF NUMBERS.

The *theory* that numbers ought to rule, in one aspect has the appearance of right, in another it is a fallacy. *If* the greatest number have truth and right on their side, well! If, however, the case be the reverse, and truth and right be on the other side, then it is the duty of the minority to contend for, and in the name of the Lord to support them with earnestness. If mere numbers, as such, be entitled to rule, then the "flood" that came upon the ungodly to their destruction might be complained of, and Sodom and Gomorrah might have murmured.

Simply upon the ground of numbers, an ignorant

and untaught, or ill-advised multitude may abrogate the laws of property and order, and divide amongst themselves the estate and effects of the more wealthy citizens; government itself may be abolished, and any change, no matter how insane, set up and enforced in its stead. (Liberty how glorious, if christianized!)

SELF-DENIAL.

This is the first evidence named by our Lord of *discipleship*:—

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. xvi. 24—27).

To *deny one's self* implies:—

1. That the disciple must regard himself as dependent upon God for life, breath, intelligence, food, raiment, and all things; and being thus a recipient, he must feel unable to be or do anything without his Creator's superintending care or permission.

2. That he must "take up his cross," or follow the example of Him who, for our sakes, "*bore the cross.*"

Life is sweet, but it may be saved at too dear a rate. If Christ be denied, the life, though apparently preserved, is ultimately lost. So if the present life be given for Christ's sake, eternal life is preserved.

Every age may have its peculiar trial, which it is the disciple's business to withstand. At this day, for example, there is an especial temptation,—the drinking system, which, mediately or immediately, is the prolific

cause or the aggravation of almost every ill that "flesh is heir to," and the gospel's ever antagonizing foe; and to deal with it effectively *self-denial* must be practised.

"NEW HUMANE SOCIETY—EDUCATION."

"The Reform Bill being passed, there is properly a cry for extending education among the poorer classes, that they may become worthy to be trusted with a vote." (So says a periodical that sets up for being pre-eminently knowing—"*Punch*," January, 1868; and continues):—"But in order to be educated children must be *fed*; for brains grow weak and useless unhelped by bread and meat. . . . . So a new humane society has sensibly been formed for the purpose of providing weekly dinners for poor children, whose almost constant destitution of food is not only laying the foundation of permanent disease in their debilitated constitutions, but reduces them to so low a state that they have not vigour of body or energy of mind sufficient to derive any profit from the exertions of their teachers. This Humane Society is in the hands of Lord Shaftesbury and a dozen other gentlemen, whose names afford a guarantee that what they do will be well done."

The right, then, of voting has been wrenched from privilege by a superior force, not because those to whom it is granted are *fit* for its exercise. And now that they have it, they must be educated by proxy, and in the distant future, through their children, taught how to use it! But what is to become of them in the meanwhile, until the rising generation *be* educated? And what if the *education* of the children be of the same kind as that of their *educators*, who have brought

the country into its present divided, miserable, and unholy condition?

Not long since, in the absence of police at home, John Bull wondered at the "*gendarmerie*" of France. Then John Aristo found it necessary to adopt police, and congratulated himself that the baton of the policeman was as efficient here as an armed soldiery there.

And not long since, England without education grants from Government, prided herself upon her noble universities and free schools, as ingredients of her happy condition in being "the envy of surrounding nations and the admiration of the world."

Now quackery in every form, interested and disinterested, is crying out for FORCE:—

(1) Compulsory education; and probably we shall next have—

(2) Compulsory feeding; then—

(3) Compulsory clothing;

and by and bye, perhaps, when home-life has been yet more invaded and depraved,—

(4) Compulsory marriage, or proper persons appointed to become fathers and mothers. What miserable anility is here!

> "Ill fares the land, to hast'ning ills a prey,
> Where wealth accumulates and men decay;
> Princes and lords may flourish or may fade:
> A breath may make them as a breath has made;
> But a bold peasantry, their country's pride,
> When once destroy'd can never be supplied."

And may we not say—

> Ill fares the Church to furtive foes a prey,
> Where *forms* accumulate and *truths* decay;
> Bishops and Priests may flourish or may fade:
> A breath may make them as a breath has made;
> But a *nation's* waste, through godless pride,
> By CHRIST'S OWN TRUTH alone can be supplied.

Let the Government do justice, and the working classes will not need compulsory education, any more than compulsory alms. With Christ in their hearts, and law-made stumbling-blocks removed, the Protestant people will learn to respect themselves, to love wisely their wives and children, to support the church that has stood by them in their troubles, to respect the laws because they are equal, to love their country as true and *uncorrupted citizens*, and as for the Papists, let them grumble, or rest and be thankful!

Let noble lords, and gentlemen of *good* intentions but immature intellect, take care, lest the people, now invested with law-making power, shall, in the exuberance of their pity, propose to establish some "retreat" for those who are unable to recognise their duties, and incompetent to perform them.

EARLY WORK.

How close is the analogy between *nature* and *grace*, and how pressing the claims upon the subjects of both, to be *early* in their work.

The period of *life* in seeking God must be early. "My God, early will I seek Thee" (Psa. lxiii. 1). "They that seek Me early, shall find Me" (Prov. viii. 17).

The time of *day* for praising God is in the morning. "My voice shalt Thou hear in the morning, O Lord! in the morning will I direct my prayer unto Thee" (Psa. v. 3). "I will sing aloud of Thy mercy in the morning" (Psa. lix. 16). "Cause me to hear Thy loving kindness in the morning" (Psa. cxliii. 8).

In the morning it was that the Israelites saw the

glory of the Lord when he ministered, after the destruction of their enemies, to their bodily wants in the wilderness, by giving them "bread from heaven" (Exod. xvi. 7).

"In the morning sow thy seed, and in the evening withhold not thine hand" (Eccles. xi. 6).

This is the time of day for doing the *best* things in the *best* way; and if men wish to be "healthy, wealthy, and wise," they must retire early to rest and rise betimes in the morning.

The loss of two hours in the morning is the loss of one whole day in six, or of two months in every year, or of ten years in sixty; and if squandered in sloth, will assuredly bring its difficulties. "The way of the slothful man is as a hedge of thorns: but the way of the righteous is made plain" (Prov. xv. 19).

In our day luxury and poverty, labour and laziness are spreading together; a state of society very paradoxical yet easily explained. Those who work, work oftentimes harder than ever, and earn more; but the means of spending upon the "lusts" so fearfully increase. Drinking intoxicating liquors and smoking tobacco are two of the most prominent of those means, both unfitting for the morning's devotion and the pleasures as well as duties of the day.

This precious portion of time is yet sometimes chosen by the devotees of these pernicious Gods (for they have assumed the place of deities, in demanding from their votaries time, money, and health, which are as freely offered) for worship, as of old, "Men rise up early in the morning, that they may follow strong drink" (Isa. v. 11);—and even our *youths* in multitudes may be seen, with their hollow eyes and pale

faces, drinking and smoking early the poisonous weed unhinging their nervous system, and rendering impure the atmosphere of heaven—"and continue until night."

Strong drink and tobacco meet us everywhere, and their slaves will be bound by no law. Even otherwise decent people infest railways and other public places with their bad habits, in spite of written notices reminding them of their lawlessness, till it may truly be said, "there is no place clean."

If God is to be honoured, man made happy, and the world blessed through *us*, we must have regard to the "*early work.*"

THE LIBERATION SOCIETY.

The formation of such a society would imply the existence of some spiritual or religious thraldom. The reverse is the fact; and the members of this society, of whatever persuasion, have perfect freedom to think and teach and work as they please.

Its ostensible object is, first to separate the Church from the State, and so, ultimately, to impair the one and render the other independent of religion; then false teachers may bring grievous troubles upon the nation, setting all principle at defiance, confusing right and wrong, truth and falsehood.

Happily the masses of the people are becoming daily more attracted to the Church as the best existing depository of divine truth.

The Sectarians, of whom the Liberation Society is mostly composed, have in their own communities but little liberty. Either the minister makes instruments

of those who appoint and pay him; or the people, who may be, and sometimes are, ignorant and selfish, dictate to him the doctrine and morals which he shall preach. Contrasted with this, what a precious liberty in our dear old Anglican Church; occasionally abused, but oh, how inestimable to all truly sober, free-minded Churchmen!

The first attack is to be made on the Irish Church; but the Liberation Society must be taught that Popery, if in the ascendant, would silence *them;* that it is not the old religion of Ireland; that *St. Patrick* was not a Papist; that penal laws began with Romanists, and that Roman Catholics have no rightful claim to the endowments of the Church. They must be taught that tithes, commuted to a money payment, are not a burden, but a relief to the masses, by supplying them with Church-teaching, free of cost; that Romanism, simply because it acknowledges allegiance to a foreign power, ought to be kept in check by the State, to forestal the treason, disquiet, and violence of which it is the natural and prolific parent; that the England of to-day owes a long-withholden debt of justice to Ireland; because, having forced, in the days of darkness, Popery upon her, she is bound *now*, in the light of divine truth, to free her from the bondage.

A genuine liberation society for Ireland would work for freedom from the chains of Popery and drunkenness, both of which this self-styled liberal fraternity seems inclined to perpetuate.

Let the Irish Church and her intelligent supporters, whilst not shrinking from a real reform both of faith and practice, court discussion; let them publish broadly the facts of history, the false doctrines, the unclean,

scandalous, and blasphemous doings of the Romish Church; the infamous character of her confessional and absolution, and the want of knowledge and misrepresentations of the Liberation Society; and the latter may have to retire from a contest that is, on their part, at once unwise, unjust, and in the sight of heaven unholy; and that would be in proportion to its success disastrous to the best interests of the liberties of the United Kingdom, and especially of the Irish themselves.

The intentions of this society are now unmistakeable. At their eighth triennial conference certain gentlemen delivered themselves; whether they were all strictly members of the society or supporters only, matters little: it is convenient sometimes not to be a member, just as Romanists in disguise call themselves by another name. Amongst them Mr. E. Miall is reported (*Morning Star*, May 6th, 1868) to have said,—"Mr. Gladstone's proposal corresponded exactly with the demands which that society had always made." The Rev. C. H. Spurgeon said, "that the success of the society was due to the purity of its principles and its wonderful skill. . . . . At the next election the *one* cry must be 'religious equality'; it was the duty of them all to vindicate the voluntary principle. One of his deacons had told him that morning that he had to pay £180 a year in tithes to two parishes; and that there was a poor man in his employment, a Primitive Methodist, who was acknowledged by church people themselves to do more good than the two clergymen whom the master helped to support. He spoke of a free Church in a free State; . . . . a Church owning Christ for its head and following Christ's teachings, and carrying those teachings out in Christ's

spirit.". An Irish M.P. (Sir John Gray) "could not find adequate words to thank Mr. Spurgeon, who had proved himself to have such power over the human heart, and who had come there to develop that power over their judgments."

Another Irish M.P. (Mr. B. Whitworth) "trusted that the division the other night was a fair precursor of what would be the fate of the Established Church in this country. *As a Protestant* he looked at the disestablishment of the Church as one of the most excellent things for Protestantism that could be devised."

Sir F. Crossley said, "Their principles would gain more and more strength, because they had justice and the God of providence on their side."

Would to God it could be said that these and such like men understood truth and were likely to develop it. But, "*ex uno disce omnes.*" At p. 137, *Mr. Spurgeon* is shown to be a mistaken, and therefore a *false* teacher; and the same fundamental errors attach to them all. The Papist to spread Popery, and the Nonconformist his false notions, are in friendly union under a Ritualistic leader. Happy and holy combination!

PROTESTANTISM AND THE WRONGS OF IRELAND.

Romanism insists upon its own infallibility, denies salvation to be possible out of its pale, and seizes children as soon as they are born, in order to place them in her fold and prevent their damnation.

Its head is the Pope, who calls himself (and every member of the Church must admit that he is) the "Vicar of Christ," VICARIVS FILII DEI, *Vicar of the Son of God;* and it is a remarkable coincidence that in

these words the numerical letters added together make 666, the number of the beast mentioned in the Revelation of St. John (xiii. 18).

He assumes all power in both temporal and spiritual matters; to bless and to curse; to save and to destroy; to condemn and prevent condemnation.

For ten centuries this power, seated in Rome, exercised sway over most of Europe and the British isles, and magnified itself by its accumulation of wealth and its potent superstitions into a crushing tyranny. Hatred of liberty is of necessity inherent in it; knowledge, art, and science must succumb to its will, and only live and breathe by its permission.

Commencement, growth, and maturity pertain to this as to all other things; and in the sixteenth century it had culminated to a cruelty that was intolerable.

Popery was assailed by another power calling itself Protestantism, or a system of solemn protest against the usurpations, the tyranny, and the exactions of Popery.

Protestantism, though true and just in many aspects, after having overthrown a spiritual despotism, had also its season of development to pass through; and its strength would of course depend upon the care bestowed on its *infancy*, the wholesome and nutritious food supplied for its *growth*, and its own knowledge of the divine law in its *maturer* years.

Hence those who stickle for the entirety and *non-alterability* of its infantile and opening perceptions and its earliest acts are amongst the worst enemies of the truth. Protestants *protested* against either temporal or spiritual rule from Rome; against civil sovereigns reigning and ruling by Papal leave; against super-

stition, idolatry, and priestcraft; against the refusal of the Bible to the laity, and against the withholding of the right of private judgment. It insisted upon the removal of images for worship, upon the Bible for the people, and religious liberty; it tried to do what in its early years, and with only clouded light, it felt to be right. Its history is one of trial and difficulty, of bloodshed and revolution; but still here it is with its open Bible, the glory and the shield of the freest country in Europe.

Truth is ever before us; and the more we advance, the brighter, more expansive, and more glorious is the prospect; and the men who advise *going back* are either weak-minded or ignorant.

We have to-day more divine light from heaven than as a nation we ever had; and though as yet *but few* may perceive its splendour, the number of such will rapidly *multiply*.

The writer is tolerably well acquainted with the sister country, both by actual visitation and through personal friends and history. He has deeply sympathized with her in her *wrongs*, and would gladly help her. One of her deepest wrongs is that of being kept in *ignorance*, out of which her people would emerge in multitudes if they only knew *how*.

1. Let them be instructed by earnest apostolic men as to Popery; not by abusing it, but by showing it *as it is*,—its origin, growth, and results.

2. Let them be taught the simple "truth as it is in Jesus"; so that by comparing the truth, scripturally, the "common sense" of the pupil will be reached.

Ignorance begets *evil habits;* and the making, selling, and drinking of intoxicating and fiery compounds

have been common. *Wrong* impressions hence prevail upon all subjects, and madness, rebellion, and murder have been the fruits.

POPERY, THE IRISH CHURCH AND UNION.

If the doctrines of the Papacy be without Scripture basis, and if the sacrifice of the mass, auricular confession, priestly absolution, indulgences, penance, image worship, purgatory, and infallibility be mere inventions of men for the promotion of spiritual domination and secular power, and therefore of the nature of superstition and idolatry, it is no time for needless concession and unworthy compromise. And if this system be at the root of Ireland's difficulties, it is time it should be viewed candidly and dealt with fairly and boldly.

The Protestant Reformation was a tremendous struggle, out of which have come "an open Bible and religious liberty"; but the great superstition has been reviving. The *toleration* of all religious opinion and every form of worship is quite in unison with the spirit of our constitution; but not so the admission of *all* persons to offices of trust and political power. If a citizen owe or profess allegiance to any foreign prince or potentate, *that* is a decisive reason against his holding a government or legislative position at home. If such foreign prince or potentate be, in addition, exalted to the highest eminence above all other authorities, ecclesiastical and civil, care should be taken to protect religion and the commonwealth from intrusion or invasion by such a power or his emissaries.

If this be sound, then the safety of the State de-

mands that no person take a seat in our halls of legislation, much less be admitted to offices of trust and responsibility in the State, who is not able and willing conscientiously to declare allegiance to the Crown of the United Kingdom *without reservation* as to any other power, *temporal or spiritual.*

It was a mistake, perhaps, of our ancestors to keep Nonconformists and Jews out of Parliament on the ground of their religious *opinions.* If they would have solemnly declared allegiance to the Sovereign and Constitution, and abjured allegiance to foreign prince, power, or potentate, they should have had equal rights. With the Papist the case is far different, and the difference is not a matter of opinion but of *fact.* His religion demands of him an allegiance to the Roman Prince-Pontiff—an *allegiance that overrides every other claim;* and if he be a law-abiding citizen, it is only *until* the Papal power is able to assert itself and put down all opposition, by any and all means that will answer the end, whether of fraud or force, double intention, priest-craft, conspiracy, rebellion, or treason. It is the modern imbecile pseudo-charitable scattering of all religious distinction in *the case of the Papacy,* that has brought England into her present dilemma; either to go on conceding step by step, till Romanism attains supremacy, or to make a decided stand and say, "Hitherto shalt thou come (politically) and no further." The *present generation* knows little of Popery, its history or designs, and ought to be informed; newspapers, and works little better as authorities, are now their sole teachers. Yet the common sense of the people is ready to endorse the conclusion that the simple principle of pledging to Rome a paramount and unbroken

allegiance by every member of the Roman Catholic Church, *is*—and so long as the word "liberty" shall have a meaning, *will be*—a just *ground of exclusion* from the councils of the nation, and from all offices of honour and trust connected with the Government, in order to protect those dearly-bought liberties of thought and action, worship and conscience, which only wait the regaining of power by the "Holy See" to be trampled under foot, and again made penal; and if Satan should triumph, to be annihilated here as in France, Spain, and elsewhere. To be convinced that Popery must ultimately be overthrown is no justification of our courting or waiting for the most disastrous and punitive methods of its dissolution. By principle, carried out with firmness on the part of the non-slaveholding classes of America in past years, slavery might have been checked and ultimately abolished without the awful sacrifice of blood and treasure which has been made. It was a guilty delay. The Roman Catholic hierarchy is itself *smiling at the simplicity* of Mr. Bright and other like British statesmen, and calculating upon their infatuation. *Their* question, as they know, stands *per se;* and they feel, that if dealt with upon the true principle of exclusion, because of its social and essential *antagonism to the State*, the conviction of the righteousness of so dealing with it would be universal. Every scholar at every school, and every working man, whether able to read and write or not, would be furnished with a clear and unimpeachable reason why Roman Catholicism, although permitted to enjoy every *reasonable* liberty of conscience and worship, ought to be excluded from all offices of State.

We may have no dread of the immediate success of

the Roman Catholic corruption; but looking back at history, we cannot fail to perceive that it was by *slow and insidious degrees* that the chains of Rome became rivetted with an intolerable tyranny upon the people of Europe, producing decay and disorder in every nation (witness Austria, Italy, or Spain) that allowed itself to be brought under the yoke. Rome occupied ten centuries—truly denominated "the dark ages"—in advancing and consolidating her power, sometimes using good, and at other times most unholy means and agents, including under the latter the terrible "*Society of Jesus*," blasphemously so called. And when, during these centuries, some honest and far-seeing soul raised a warning voice, or lifted up a protest, either the dungeons of the Inquisition silenced the one or the flames of an *auto-da-fè* consumed the other. Wisdom that comes too late is no better than folly. Our nation should be wise in time. What, for example, under the Romish system, might not be the fate of the writer of any work for the enlightenment of the people? The authorship could not be concealed, and the alternative of recantation, ruin, or the rack, would be before him.

Ireland is entitled to freedom as regards teaching and belief, to the security of land tenure and tenants' improvements, and to a reform of the church, so as to make her a completer defence against the ignorance and superstition of Romanism.

The sense of being a conquered people is put forward as a "blind." Doubtless Ireland is a conquered country; but to herself is the greatest benefit of the conquest. She has become the sister of Great Britain, with [but for Popery] peace, wealth, and religion within her reach. England has been conquered too; Saxon and

Dane, Roman and Norman, have had their successive conquests, and by the mixture of them with the ancient Britons has been evolved the indomitable Anglo-Saxon family; and with no Popery to blight the soul, and no whisky to destroy the body, the amalgamation of the Anglo-Saxon and Irish races might generate a glorious people.

Mr. Bright had, with us, correct views of the late American conflict. We saw that Earl Russell would have to regret his definition of that struggle as "one for territory on the one side and liberty on the other;" and that Mr. Gladstone would, sooner or later, have to sorrow over his jubilation that "Jefferson Davis had created a nation and would soon have a navy." Happily Mr. Gladstone has in this respect become wiser. In a letter to Mr. Cyrus Field (March 11, 1868) he writes:—"*I have learnt to be more cautious in taking the measure of American possibilities.*"

And we saw that the "Alabama" performances would have to be settled before England and the United States could be again girt together in the bonds of national friendship and amity; and that *then* Fenianism, so far as any *native American* toleration or connivance might be concerned, would cease.

Let Earl Russell and Mr. Gladstone exert themselves to settle the Alabama claims, and American sympathy with Fenianism will be stayed. But let them not sacrifice the Irish Church to pacify the *treason* which their own imprudence has done much to mature.

As a "*doctor*" in this case, there is an objection to Mr. Bright, *i.e.*, he is himself not sufficiently versed in the principles of religious truth. In common with

Dissenters in general, he believes doctrines with respect to the Saviour which *lie at the very root of the Papistical system*, and is therefore accustomed to view a difference of religious teaching between himself and a Roman Catholic as, in a *civil* point of view, immaterial. Were the writer continually "*soaking his brains with beer*" and tampering with his whole nervous system by *wine and tobacco*, (as a clean thing cannot, save by a miracle, be brought out of an unclean), his deliverances should be received with caution. For his absence from a meeting in Birmingham (March 10, 1868), on the "*Permissive Bill*," to which he was invited, Mr. Bright wrote as an apology :—"*I cannot be away from the House on that day. I do not see my way through the difficulties of the liquor question; therefore I cannot take part in the movement in connection with it.*" He proposes to abolish the Irish Church (which he does not deny to be a true branch of the Church of Christ) simply because he assumes it to be the desire of the *majority* so to deal with it. The devotees of a blasphemous and idolatrous system, bowing to images and worshipping sanguinary "saints," are not able to attain to universal sway in Ireland in the face of such a church, teaching some, at least, of the truths which Mr. Bright himself professes; and he is labouring to remove the impediment to their design.

Now he *knows* that Rome respects *no freedom of conscience* except what she *cannot crush;* and that, under other circumstances, *he* and *his* liberty would be *both* suppressed. If there were no property, no free Bible, and no Christian liberty involved, and if *clergymen* were licensed like liquor-sellers, annually at

the sessions, only to minister in holy things instead of unholy liquors, Mr. Bright's proposal could hardly be more summary. It is true he would not turn the beneficiaries quite naked into the world; they may keep their houses, but give up their incomes, and betake themselves to that "voluntaryism" which has at least two sides to it, and which is but too often a compound of ill-disguised trading, sycophancy, an almost perpetual sense of patronage, and of galling submission.

Mr. Bright can do all this; but when it comes to a question affecting the whole of Christendom, nay, of the world—a "*war between heaven and hell*,"—a question wherein certain men *do* obtain their *licences* from year to year at the magistrates' courts; where their calling is *not* that of preaching Christian truth in any form, but a *trade of desecration* of the Lord's day, of *pauperizing*, *demoralizing*, and *destroying* the people,—opposing so continuously and so effectively every moral and divine influence, by doing actual battle therewith,—forging all kinds of diabolical weapons fitted for such a war, and using them in every quarter day and night without intermission or rest;—when rivers of tears and blood, shed in his own town of Birmingham each year, are pleading with him for pity,—while the mangled bodies of the Todmorden victims lay exposed,—when the Birmingham auxiliary of the "GRAND ALLIANCE" invite him to a meeting of his constituents in the noble town hall, to discuss or hear discussed a measure proposing to invest an *overwhelming majority of the people with some power to prevent the issue of the licences* which legalize the infamous traffic, and so, in a measure, to *protect* themselves, "their

wives, and their little ones,"—Mr. Bright has not made up his mind!

Why cannot he see through the difficulties of the traffic? Let the friends of true sobriety be in the ascendant at the *polls*, and whilst the *damning facts* will remain *unchanged*, the political sight of our legislators will receive great aid from the new eye-wash.

Mr. Bright is reported to have said at Birmingham (Feb 4, 1868), "that the Irish Church property was estimated at £13,000,000—a sum which "he could write down in figures or speak, but could *give to no man an accurate notion of what it meant.*" It may be well, therefore, to inform him, so that he may at future meetings be able to give some idea of that sum, which represents,—

1. A *tenpenny* income and property tax for one year.

2. *Less than one year's expenditure in Ireland upon whisky and other liquor shops, which he and other legislators force upon the people.*

3. About *one year's* expenditure by the United Kingdom for *tobacco*, of which Mr. Bright consumes his full share.

4. *Less than one-half* the cost of the GOOD GRAIN destroyed yearly by brewers, like his friend "Bass," and by distillers of "distilled damnation" (Rev. Robert Hall).

5. *One-eighth part* of the sum expended yearly in the United Kingdom upon *intoxicating drinks*,—the known and admitted factors of the poverty, disease, and crime which afflict the nation.

6. Double the cost of the Abyssinian campaign for the recovery of a score of captives.

7. *One-sixth* of the yearly revenue of the empire.

8. Being mostly in land, the amount will yield about three per cent. annual income, or £390,000 (one fortnight's expenditure in King Theodore's dominions), which, after deducting for bishops, deans, and chapters, and repairs of buildings, would leave only a small stipend for the parochial clergy, who in the performance of their various duties, *unlike publicans*, confer *blessings* innumerable upon rich and poor.

Mr. Bright would at once *destroy* this institution by appropriating its means to some other purpose, but he would *not destroy* the curse of the liquor traffic. In this crisis, then, let the Church be made thoroughly efficient; let her agitate for power, enabling the people to *protect themselves* against the infamous liquor traffic, which, whilst it *pauperizes* the masses of the community, *unfits* them for *mental* or *spiritual* culture, and frustrates the efforts of the working clergy.

The demolition of this Church would be an act of doubtful policy and morality; but who doubts that Popery and whisky are the *twin evils* of that unhappy land? Godless men, and public and venal writers who are strangers to truth, cannot safely pilot the vessel of the State.

Once let the Church whose head is upon the "seven hills" possess uncontrolled authority, and liberty, as well of conscience as of action, must come to an end, and "pains and penalties," excommunication, tortures, and death accumulate. Then monasticism, with all its dangerous and unnatural accompaniments sets in, and the "DARK AGES" roll back upon a deceived and apostate nation.

Papists, Fenians, Infidels, and Fanatics may be on one side; but on the other the great Protestant heart

of the empire yet beats warmly for ecclesiastical and civil reform without revolution, and for the maintenance of the "union" at any cost.

Mr. Gladstone, the leader of a large and *mixed* class (multitudes of whom are clamouring for they know not what), in reply to the question put to him in the House of Commons, why *he* had not thus dealt with the Irish Church in 1866? is reported, in the *Times*, April 4, 1868, to have said,—

"Circumstances were not then ripe as they are now. Circumstances, I repeat, were not ripe in so far that we did not then know so much as we now know with respect to the intensity of *Fenianism*."

The destruction of the Irish Church is, then, *confessedly* proposed to satisfy the Fenian conspiracy. But does any sane man believe that it will do more than whet the Papist's appetite for further concessions in the same direction? Popery will have gained power, whilst Protestantism will have lost the protection of the State, and the State the advantage of religion. Popery will have enlarged its modes of action, which are "*ultramontane*" in their origin, *unscrupulous* in their character, and "*legion*" in their number; whilst Protestantism will have been abandoned to a contest that is unequal as far as secular power is concerned, yet one in which victory is sure in the end, by the help and blessing of God.

Is there truth in the allegation made by a higher official, that "*a dark and secret combination has been made between the High Church Ritualists and the Roman Catholics for the purpose of seizing on the supreme power,—that the tenure of the crown is in danger from their machinations, and that the leader of*

the so-called Liberal party is their representative"? And is the proposal to relieve the Queen from her oath against "*transubstantiation*" a feeler in that direction? If so, let the lovers of civil and religious liberty be encouraged to activity, and whilst they work with the best human means in their power, devoutly pray, "From Romanists, Ritualists, Apostates, and Ignorant, *Good Lord, deliver us.*"

"ENLIGHTENED STATESMANSHIP."

It may be asked why, when a *system* is being scrutinized with a view to its reformation, a personal reference should be made. The answer is, Truth sometimes demands it with regard to those who, in the face of protest, have played a distinguished and disastrous part in increasing the difficulties and dangers of the country.

Looking nationally, a remedy is sought for the multiplied evils under which we labour. We want some effectual means of lessening poverty and crime, palliating disease, arresting madness and murder, and advancing morality, education, and religion. Now one unfailing *cause* of most of these evils and of the absence of the desired blessings has been discovered. *That cause* is drunkenness, to the increase of which calamity the late Chancellor of the Exchequer (Mr. W. E. Gladstone) unwisely and persistently ministered. His wine act of 1860, and its supplemental facilities, have increased the traffickers in the sale, and caused an enlarged consumption of every kind of intoxicating liquors, thereby inflicting a *stab* at the very heart of the community. The mischief is not the less

that he *meant well;* and though the country will by and by demand that he retrace his error and make such amends as may be within his power, yet the difficulties of reform are greater by an increase of interested opposition. If he stand charged with doing much to bring to a fatal perfection, in all their terrible varieties, the sale of the drinks that make drunkards, and thus to multiply by a never-failing process the numbers of the dangerous and criminal classes, let him not start aside as if the charge were unfounded. He must look *at* it and *to* it. On the occasion of Mr. Gladstone's visit to Oldham (Dec. 18, 1867), when distributing prizes to the members of the Oldham School of Science and Art, he is reported to have spoken as follows:—

"Another subject that deeply interests the community is that of Temperance and of restraint upon the sale of liquors. (Cheers.) . . . . I am *not* a temperance man myself; but there is no doubt that the *tendency to excess in drink is a great curse and a great plague to the people of England.* (Hear, hear, and cheers.) Many is the fine fellow that is ruined by it; many is the man that might have been among the very best and most useful members of society if it had not been for that one curse and plague." (Hear, hear.)

But if the curse is not in the drink, how does the "*tendency* to excess" get there? The plague of the people is dependent on that which feeds the cause of the tendency.

Again, Mr. Gladstone says,—

"With reference to the closing of public-houses on Sundays (hear, hear), I have no broad unqualified opinions to pronounce. I own I am exceedingly averse to all legislation which draws or appears to draw offensive distinctions between one class of the community and another; and I should not like to see a parliament of *gentlemen* pass laws to restrain even the indulgences of *another portion*

of the community, while they refuse to submit to the restraint themselves."

If laws be *just*, must they not apply equally to all, and will *working men* complain? It is to be hoped that so soon as they are able to exercise the *power*, common sense will prevail, and a change be wrought in that system of drunkard-making which *gentlemen* have devised and *chancellors* developed.

But after all, adds Mr. Gladstone,—

"It is not legislative restraint which will do *most*. Depend upon it, gentlemen, as the *temptation* and the *mischief* lie within the individual breast of each man, so it is within our own individual breasts, under the favour of the Almighty, that the *remedy* is to be found. It is in the growth of good habits generally, and of a strong self-governing and self-controlling principle, with a sense that we were made not to grovel amidst brute enjoyments, but to aspire to something higher and more permanent; it is in this, and not in legislative restraint, that we shall find the best and *most hopeful* means of relieving us, as a nation, from what has hitherto been, in some degree at least, both a servitude and a disgrace."

Is this kind of talk worthy of a *statesman?* Mere dreams! Restraint, legislative and individual, *the higher the better*, even to the point of total abstinence, and suppression of sale, is the only thing that ever *has* done good; and it has done good in exact proportion to its *radical* nature. The *temptation and the mischief* are IN the liquor and the *facility* of its attainment; and in the individual breast of each man, *if rightly instructed and led*, would lie the conviction of *that truth* which, under divine guidance, would culminate in *self-denial* for our own and others' good, and in such laws as *would relieve* the nation from her "servitude and disgrace." By comparing *his own* views with those of *sober and intelligent working men*, Mr.

Gladstone will find how infinitely *behind and beneath* them he is upon this practical question. *They* understand the character of strong drink, and its unfailing results; and *they* conclude, as he will have to do, that intoxicating drink ought not to be the subject of common sale. *They* see myriads of their own class tempted, ruined, plundered by means of legislative enactments, and *they are resolved* to prevent it for the time to come. *They* love the Sabbath, and will no longer permit the double desecration of that holy day by the carrying on at once of *business* and of a *bad business*—desecrating at the same time the *day* and the *individual*. *They* know that education, in the *Government* sense of the term, is not the remedy for drunkenness, but only *that* education which *teaches* the *poisonous* character of drink, and therefore *demands* the *suppression* of its common sale. The *poor and uneducated*, with their experience of facts, may well stand amazed when Mr. Gladstone and such as he deliver dogmas on this tremendous theme, which *distillers and brewers, the keepers of gin-palaces, beer-houses*, and *brothels* cheerfully endorse and warmly *applaud*.

Would Mr. Gladstone "be wise and redeem the time," he must not talk of *educating others*, but *consent* to be a *learner* from the *poorer* and *less fortunate* of his brethren. He must help *them* to destroy the temptations which *he and the law-makers* have placed around them,—to purify the immoral atmosphere in which they are *made to live;* to rescue the Sabbath from the pollution to which *law* has subjected it, and to *give the people the power to suppress the traffic* (which Mr. Gladstone has done his utmost to develop) as the foul cause of *all* their many troubles.

THE "MAY MEETINGS" OF 1868.

In reviewing the elaborate reports of the various Christian Associations, it is distressing to perceive *an absence of the knowledge of divine truth and duty.*

At the meeting of the "*Baptist Missionary Society*," long, and, as to form, able utterances were delivered. The two great wants were money and men; and were these supplied, a third need would undoubtedly be a mission-field, with all reasonable capabilities of cultivation. Nevertheless, no allusion was made to strong drink, its enormous cost, its power of corruption at home, and its influence through British commerce on the missionary fields abroad.

At the meeting of the "*Young Men's Association*," in aid of the Baptist Missionary Society, however, the President—a layman—remarked,

> "It was a melancholy fact that all the contributions to missionary societies in this country put together did not amount to one million per annum, whilst not less than a hundred millions sterling were spent in intoxicating drinks."

At the "*British and Irish Baptist Home Missions'*" anniversary, presided over by a Nonconformist M.P., we look in vain for direction as to the special cause of failure amongst the teachers and preachers of the gospel, but we recognise everywhere the same erroneous apprehension of the revelation of God in Christ Jesus.

The "*Bible Translation Society*" ought certainly to be aware that, in translating the Authorized Version of the Scriptures into Indian, Chinese, and other languages, they cannot help giving false views of the mode in which it has pleased God to offer salvation to

the world, as well as of the teaching of the Bible in regard to wine and strong drink. Yet not a syllable seems to have escaped the lips of any one of the speakers on this subject, or the kindred one of the opium traffic, forced upon the Chinese for the intended enrichment of India, in opposition to every principle of morality and truth.

The "*Working Men's Lord's Day Rest Association*" was presided over by a chairman who, although now titled, stated that in early life he was mixed up a great deal with Sunday workers. He came to the conclusion that, as a rule, a man could do less work in seven days than in six. Now, although drinking causes labour on the Sabbath and desecrates it, rendering vast numbers unfit to enjoy its blessings, not an English minister made any reference to it, though a minister from New York stated that—

"The *greatest difficulty* in New York arose from the habits of intemperance which prevailed among the poorest classes of the population. But happily, with the aid of the people in the country, a law was passed for the shutting up of the grog-shops on Sunday. . . . . Men said that blood would be shed on the first Sunday; but the police were ready, and they were sustained by the moral sense of all right-minded men. There was, in fact, no riot. The rum-holes were all closed, and there was a quiet Sabbath day."

The "*Religious Tract Society*," with a large income, and pressing for more pecuniary aid, ought to know that tens of thousands of their tracts are never read by those to whom they are given; and if they were, could not be understood by the multitudes who through strong drink are rendered utterly incapacitated for intelligent reading.

The "*Wesleyan China Mission*" appears also to

have thought that the opium traffic and the increasing addiction to intoxicants were subjects unworthy of remark; and one of the London Missionary Society's missionaries in China bore testimony to the harmonious action which existed among Protestant missionaries abroad. Such testimony, if it apply to the concord of ignoring the character of narcotic poisons, will account for slow progress and frequent failure.

The "*United Methodist Free Church Missionary Society's*" anniversary passed without any of the speakers pointing to either strong drink or tobacco as the great absorbing sponge which licks up our wealth, and at the same time enervates and destroys the people. It was admitted that after eighteen hundred years, about seventy-five millions of Protestant Christians out of thirteen hundred millions of the world's inhabitants could be found, of which the *true* disciples would form but an infinitesimal portion.

At the "*Baptist Union*" the President delivered an address on (1) The present crisis as affecting the Baptist denomination; (2) The relations between Christianity and the State; (3) The effect of disestablishment; (4) The question of education; (5) A final exhortation; while the meeting was addressed very much at large on many subjects, not excepting the "augmentation of ministers' incomes" and "national education"; yet not a word escaped to show how, by avoiding unnecessary wants and the expensive indulgences of wine and strong drink, ministers might live upon less, whilst their hearers, by adopting the same principle, would have greatly more wherewith to support the cause of God.

The "*Church Building Society*," under the chairman-

ship of the *Archbishop of Canterbury*, seemed contented with an income of eight thousand a year, when, under more reasonable circumstances, such income might as well reach ten or even a hundred times that amount.

The "*British and Foreign Bible Society*," certainly one of the most important of its class, held its anniversary meeting with Earl Shaftesbury, its President, in the chair; but, like the rest, made no allusion to the cost, loss, waste, and ruin of intoxicating drinks. The enormous issue of over a million copies of the word of God every year, does not even keep pace with the increase of the world's population; whilst the money expended in the British isles alone, every six months in strong drinks, would furnish a copy in their own tongue to every man, woman, and child on earth. Humanly speaking, therefore, *unless some change be adopted*, the evangelization of the world through the distribution of the printed Bible can never be accomplished.

The "*Wesleyan Missionary Society*," notwithstanding John Wesley's views (App. 8), was totally silent on the *drink* question, and several of the speakers exhibited the usual misconception of the Lord and His teaching.

The "*Sunday School Union*" meeting, the sermons on the occasion, and the speeches, equally ignored that great subject.

The "*Evangelical Alliance Soirée*," whereat a Rev. Dr. of some parts and good intentions, denounced as philosophical-religionism some form of Christianity that was "robbing God of His personality, doing away with the doctrines of the Trinity, Atonement, and Regeneration, and robbing the Saviour of His media-

torial office; and for which (what he called) the gospel of Christ was the remedy"; The "*Christian Community*"; and the "*Systematic Beneficence Society*" were all mute upon the most wasteful and injurious drinking system.

The "*London City Mission*" (a noble institution if it only had the right hold of divine truth, and would battle wisely against the causes of its failure), whilst it spoke of missionaries having established penny banks, and of the authorities being about to appoint one thousand additional police to protect life and property, —of the fearful state of the lower and lowest grades of society,—of the necessity of more prayer to God that He would "open the windows of heaven, and shower down a blessing, so that there should not be room to receive it,"—of the necessity for self-combination on the part of converted working men,—of the desired increase in their funds—made no reference whatever to the disasters and difficulties of the drinking system, its cost and consequences.

The "*Church Missionary Society*" (notwithstanding the superabounding testimony against strong drink as the bane of missions everywhere); the "*Church Pastoral Aid Society*"; the "*Aged Pilgrims' Friend Society*"; the "*Free and Open Church Association*" (excepting an observation by the noble chairman, that as the *public houses* were open all day, and some of them a great part of the night as well, *some churches* should be open for daily worship); the "*Ragged Church and Chapel Union*"; and the "*Book Society for Promoting Religious Knowledge among the Poor*,"—all ignored the subject alike.

The "*London Missionary Society*," though it went at

large into "financial revision, the building of a missionary ship, missions in the South Seas, progress and hindrances, and the 'balance-sheet,'" found no place for a word upon strong drink and the liquor traffic. One missionary from India stated that—

"A number of natives had become acquainted with Christianity to a very great extent. They have formed themselves into a society of worshippers of *one God;* that is what they call themselves. Now these natives have a creed. They believe in one God; they believe that all men are brothers in the presence of that one God. They believe also that the one God can hear prayer and answer it. They believe also that that one God has a sympathy with His children, and that He can hear prayer for help,—spiritual help to keep man from sin."

Instead of teaching them the habit of drinking intoxicants, and propounding fanciful and unfounded theories, why not let them understand the farther truth that *that* one God has manifested Himself in Christ Jesus, whom to know and love is eternal life? Missionaries, no doubt, meet with strange and paradoxical things. Somewhere in India this gentleman found a tribe terribly degraded,—

"Where every man, woman, and child was *religiously drunk*—religiously, because it is a religious institution with them, and not only so, but the priests of that tribe are bound to be drunk always. They are not allowed to be sober one moment. I tried to keep a priest with me once there, and the moment the man felt himself getting right, he went off and got more. I asked the reason of that, and they said, why, the hobgoblins or demons they worship are such, that if the priest is not always in that state they got angry with him. . . . . I asked some of those men who had been Christians only a few years, 'Do *you* have these corrupt [drunken] habits?' 'All except the Christians.' That was the reply. 'All except the Christians.' (Applause.) Not complying with these habits of theirs had become the mark of Christian character, and a noble mark it is, too. (Applause.) Now," continued the speaker, "let me finish with saying

one word. That tribe of 3,000, living wild and degraded, the famine reached. So I went down among them and took biscuits with me to give them to eat. One day, I was going through this forest on horseback, and I saw a man and woman about a hundred yards ahead digging at the roots of a tree. I knew they wanted something to eat. I knew they would run away if I did not make haste, so I galloped up to them before they saw me. There was a man and woman only skin and bone, reduced terribly by the famine. They had a child also, three or four months old, and that little thing had scarcely breath in it. . . . I gave them some of the biscuits I had to eat. They were hard biscuits, and the child could not eat them. They asked me, could they not give them to the child? I said, 'Yes; if you have hot water, and soften them, you may.' Though that man and that woman were in that state of wretchedness, still they would not eat one of those biscuits, but kept them carefully to feed the child. Could I not see the divine that is in man in the midst of all the degradation, ignorance, and superstition?"

Strange country of paradoxes, this India! *Some* religiously *sober*, to whom the *Christians* teach the art of *drunkenness!—others* religiously *drunk*, whom the *Christians* make *sober!* In England and in India there seem to be people who sell their bread and starve their children to obtain for themselves *strong drink*, through having adopted our [so-called] Christian customs. In India there seem to be men, and women also, in the midst of degradation and superstition, with enough of the divine amongst them to deny themselves needed food for the sake of their infants. (App. 9).

The "*National Temperance League*" and the "*United Kingdom Alliance*" for the suppression by the people of the liquor traffic had overflowing meetings in Exeter Hall; but any reports of them in the religious papers have escaped the writer's observation.

The "*Home Missionary Society*," though addressed

by men perfectly cognizant of all the facts, allowed its May meeting to pass without the slighest reference to strong drink as a cause of difficulty and an antagonizer of every good.

The "*Seamen's Christian Friend Society*" had some pleasant allusions, and naturally so, to Temperance pledges, Bands of Hope, etc.

The "*Anglican and International Association* for the Promotion of Christian and Moral Science" themselves require to know the only ground upon which Christian and moral science can be promoted. The great body of sectarians cannot be said to agree on fundamental truths so much as on fundamental error.

The gentlemen and ministers who took part in the meeting of the "*Young Men's Christian Association*" said nothing of the insidious enemy by which they are on all sides surrounded, and so often taken captive.

"The dogmatic teaching to be given to Sunday scholars" they settled to be "*Christ died for me; His death is satisfactory; my heavenly Father has accepted it; that is enough for me; I don't want to know any more.*" This kind of instruction prevailed from the beginning to the close of the month.

The "*Congregational Union*" (second meeting), the "*Primitive Methodist Missionary Society*," the "*British and Foreign Sailors' Society*," the "*Congregational Home Evangelization Society*," the "*Shipwrecked Mariners' Society*," the "*Aborigines Protection Society*," the "*Congregational Board of Education*," the "*Irish Evangelical Society*," the "*Church Building Society*," the "*Refuges for Homeless Children*" (what makes so many homeless?), the "*Evangelical Continental Society*," the "*Church of England Sunday School Institute*,"

the "*Society for the Propagation of the Gospel among the Jews*," the "*Peace Society*," the "*Army Scripture Readers' and Soldiers' Friend Society*," the "*Association for the General Welfare of the Blind*," and the "*Protestant Reformation Society*," were dumb on the drinking customs and the liquor traffic as any cause of any of the evils they seek to remedy, or as any stumbling-block in the way of social ameliorative processes!

May not the reason, in part, be found in the fact of so many wealthy supporters and godly professors being lovers of wine and strong drink, and engaged in the traffic?

A WORD TO THE NEWLY ENFRANCHISED.

Progress is the order of the day, and that *that* progress may be for the temporal and spiritual welfare of his fellow-countrymen is the writer's earnest prayer. Your just claim to some share in making laws for the common good, and the amending of enactments under which you have been visited with exclusion and injustice, has been heard. Millions of you may now obtain the franchise, and upon the use you make of it will depend your country's glory or disgrace. Your *wishing* to do right will not be enough, you must *know how* to do it. Candidates for seats in Parliament have looked upon you as *venal*,—to be bought and sold. They view you through their own medium, with a lively remembrance of the saying of a once Prime Minister, "that every man has his price." I need hardly say that bribery and corruption have been carried on for ages, through the means of one unfailing and ever-present agency, the intoxicating cup; there is, therefore, *one condition* that must be implicitly obeyed, if the newly enfranchised of the *industrious* classes are

to be really *free* and prudent in the exercise of their choice. Strong drink in every form must be scrupulously avoided from the moment of the commencement of a canvass till after the return of the member. On no account must it be looked at, or any committee meeting, breakfast, luncheon, dinner, or supper be held or given at a public-house; neither must any of you be present where strong drink, your old and eternal enemy, is to be dispensed.

When candidates venture to amuse you by fine words about *schools* and *colleges*, *mechanics' institutes*, and the *education* of your children, tell them to cease to drain *you*; and upon the co-operative principle you will provide all the blessings of education *for yourselves*. When they talk of *grants* for education upon *Christian* principles, tell them to go and learn what *that term means*. Does it mean with one hand abstracting eighty-nine millions of pounds sterling, through the licensed sale of intoxicants; and with the other giving back, by way of *favour*, on the side of education, less than *twopence in the pound*, to be divided amongst certain ministers of religion, or their nominees, who have shown themselves grossly ignorant of your real wants?

If they speak to you of *secular* education, or school teaching, without regard to the principles or study of *God's word*, tell them that you have too great a *reverence* for the Author of that book and its divine lessons, to *allow* your children to be educated *in ignorance* of it. If they talk of *better houses* to live in, *shorter hours* of labour, athletic *sports*, and rational *amusements*, tell them again to give you power to remove their heavy hand from off your class, and you

will arrange all these matters for yourselves. We all have a personal and individual as well as a social and political work to do; and whilst you *demand a righteous law* to extinguish the liquor traffic, as a blight and a curse, it is your duty religiously *to abstain* from the liquor itself. It is because it is so hurtful to society that its sale must be suppressed by the common voice of an injured and intelligent people. To do our part is an essential duty, because the present life is a preparation for the eternal. Without soundness of mind, without clearness of judgment, without bodily health, we cannot live and work as we ought; therefore, whatever institution is opposed to these conditions is an undoubted evil, and must be removed. The same principle is applicable to our realization of religious truth. The *sounder* our minds, the *more sober* our judgments, and the *healthier* our bodies (other things being equal), the *better Christians* shall we be, and the more vigorously and healthfully shall we serve God in this our day and generation. The season of your power is drawing on, you must be preparing for it, so that when it comes it may be used for the purposes of honouring Almighty God, and of advancing the happiness of mankind; for without an intelligent perception of the truths of revelation, and a life conformable to its teachings, we shall all miss the divine object of our creation.

A WORD TO THE NATION.

You have felt yourself oppressed, and have sought relief; you have suffered at various times from laws that have been unjust and oppressive, some of which have been abrogated.

As citizens you demanded the power to govern

yourselves, and this has been largely complied with by the "Municipal Corporation Acts," and kindred laws, giving to the inhabitants of towns some control over their local management and expenses. You complained of poverty multiplying around you, and discovered some of the causes in restricted commerce, food made dear by law, and the taxation of industry in every form, through customs and duties imposed on every variety of material which labour was required to manipulate. To relieve yourselves from the results of what you believed to be legislative blundering, and not natural circumstances, you demanded political power, which after great struggling was conferred upon your middle-class citizens; and an Act was passed enlarging the representation of the people in the Commons House of Parliament. Almost the first movement of the reformed Parliament was to pass "the Poor Law Amendment Act." The object of that law was to make poverty *penal*, and to compel the poor to "*live upon coarser kinds of food*"; and this it did by attacking poverty in the *persons* of the poor, instead of in its producing and intensifying *causes*. *That* law, with divers modifications, is now carried out, with a spirit of kindness quite foreign to its original intention. Unions of parishes have been formed, mammoth establishments called workhouses (a misnomer, for little *work* is done in them) have been erected; a central board of commissioners sitting in London, a union board of guardians in every district, with assistant commissioners, clerks, and officers, controlling an enormous expenditure. Notwithstanding all, *poverty and pauperism* have proved too potent and prolific to be *thus mastered*. The evils are upon the *increase*, and have become

systematized; so that the management of them has to be improved as best it may; whilst the extermination, or even the mitigation of pauperism to any great extent, by any means yet tried, has been abandoned as a forlorn hope. But the causes which produced poverty also created agricultural and commercial distress; and protective laws were passed to make trade profitable and agriculture remunerative, by preventing competition with the home market, and compelling the people to pay prices into the pockets of these two interests, far in advance of the actual value of the goods they had to sell. Food, clothes, houses, building material—such as timber and glass,—every household comfort—as soap, candles, tea, and sugar,—even the very light and air and breath of heaven, were grievously taxed. Agriculture, in her ignorance and stupidity, thought she was gaining; Commerce, holding out her greedy palm and blinded by selfishness, did not see that she was losing. At length one appeared who had a divine commission, in the person of RICHARD COBDEN, whose business it was to educate both agricultural and commercial and manufacturing communities; and by the force of simple truth ultimately to emancipate these respective industries of the country from the ruinous thraldom of those laws which had been so diligently and yet so ignorantly devised for their protection. The repeal of the corn laws, whereby wheat and other grain were admitted on paying the nominal duty of one shilling per quarter, the repeal as well in some cases, and in others the mitigation, of import and export duties, enlarged the borders of commercial and agricultural enterprise, made way for the outflow of capital and the improvement of the labour market, and thus

helped to mitigate the growing tendency to pauperism. This improved condition was again immensely aided by the introduction of railways, causing capital to be unlocked and labour to be employed to an extent and at remunerating prices which, but for the facts before us, would be past belief. An amazing increase of the general wealth of the country ensued, but failing to deal wisely and effectively with one special cause of injury to the people, tens of thousands of that class, though they were well paid for doing the hard work of the nation, have become dependent upon the poor rate.

Poverty, vice, and crime, with their kindred evils, affecting the liberty and happiness of the working people, are not decreasing. How is this? Because there is still the same powerful cause in operation, which must be destroyed if these evils are to cease or be materially diminished. The evils are felt more and more, and must continue until that which produces them be wisely and honestly handled.

The mental peculiarity of the nation is that of a state of *confusion* about *causes and effects*. Men with apparent sagacity attribute effects to causes which are innocent of their production! As an instance, the want of education (or book-learning) is insisted on as the cause of evil; whereas our national history proves that we have had the cleverest artisans, the noblest and boldest peasantry, the most industrious, patient, and enduring operatives of all sorts, and multitudes of humble worshippers, who had very little book-education, or none at all. On the other hand, amongst what are *called* the educated classes, we have had the meanest, most tyrannical, lazy, dishonourable, truculent, hypocritical,

and selfish people, who have turned their wits to the art of living unjustly upon the labours of others. As the *absence of education*, viewed in the limited sense of book-learning, is not the *cause* of virtue in those who are unlearned; neither is the *prevalence of education* in the upper classes the *cause* of vice. It is clear that we must look for the *genuine cause* of an evil if we would apply a *real remedy*. *Some philosophers* have declared that better houses, proper recreations and amusements, are required to stem the tide of vice; whilst *others*, styling themselves religious or Christian, look for the cure in some law for the better observance of the Sabbath, or to tract distribution or Bible Society efforts, or the *gospel*, as they *vaguely term it*, carried home to the dwellings of the poor. At the same time it is a *fact* that many of the dwellers in humble tenements find their own amusements, want no Sabbath-law, and have the love of God in their hearts, in spite of the bad associations with which their rulers have surrounded them. Every great wrong, however, has within itself the seeds of its own dissolution. Irresponsible power has managed, as by an ingenious machine, to propagate poverty and crime; these, in their turn, have necessitated rates and taxes for relief and punishment; and the taxes have fallen with a terrible severity upon the *poor themselves* and those immediately above them. The *pressure* of these taxes has made those who bear them *cry out*, and furnished ground for demanding a participation in the power to send members to Parliament, a right which, upon the principle of paying these rates, is now conceded.

Unsanctified power licensed the liquor traffic. Hence arise,—

1. Drunkenness and domestic misery.
2. Poverty and crime.
3. Taxes and rates.
4. Uneasiness under their burden.
5. Demand of the franchise.
6. Household suffrage to *ratepayers.*

With this power the people will be able to overthrow the traffic, stop the streams at the fountain-head, rescue the nation, and remove the impediments of true progress.

A WORD TO THE GOVERNMENT.

The executive of the Crown are pledged to introduce into Parliament a measure upon that question which is infinitely important and more interesting to the people than any other—the LICENSING SYSTEM. Pauperism is upon the increase, and crimes darker and more numerous than ever are being perpetrated.

Religion, except in *external* form, is *nowhere;* and, but for armies and police, notwithstanding our boasted civilization, neither person nor property would be safe, even in our public thoroughfares and in the broad light of day. Of course there are causes for this general depravation of the public mind and morals, a series of false steps which will have to be retraced.

There is one most effectual way for rendering the national mind vicious and susceptible of every wrong and base imposition, and that you have plentifully provided; working upon the brain of the nation with articles suited for the very purpose, viz., "wine and strong drink." (App. 10.) In past years this has been persistently done until the people are just in the condition of the Jewish priesthood of old, "*swallowed up* of wine

and strong drink." *Common sense* has taken flight, and *insanity*, more or less marked, pervades the land.

A *sober* people may, physiologically speaking, be taught what is right and true; a *drinking* people never can. They *must* be the *natural prey* of cunning, fraud, and priestcraft; and the possession of priestly power under the Romish system is synonymous with subjugation of body and soul. Our social condition can only be amended by adequate means, and therefore some plan of getting the people *sober* is undoubtedly the great desideratum of the day. *As* drinking and drunkenness cannot be overrated in the light of factors of mischief, *so* perfect sobriety would be an inestimable blessing: and if legislation is to proceed on sound commercial and moral principles, the common sale of liquors must be suppressed. However difficult, it is still practicable; and if attempted in harmony with the *will of the people* can never be premature. An Act of Parliament based on the *permissive or local self-government* principle, enabling the ratepayers by a large majority to prevent the granting of licences in their district, would supply to the people a machinery adequate to their *protection*, whenever, under a due sense of the evil, they might choose to use the power.

You pray yourselves, as well as call upon the nation to pray, that all things may be "*so ordered and settled by your endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.*" The blessing has yet to *come;* and *why?* Simply because things are *not* ordered upon either good or sure foundations, but *settled and established upon multiplied temptations and seductions*, founded and upheld upon

the selfish interest of a privileged iniquity. Although Parliament has abolished some injurious and cruel statutes, you still support others that are ruinous to the best interests of the people. For example, you legalize for the purpose of revenue a traffic that produces everywhere not only disaffection to the State, but a melancholy train of miseries and transgressions which God alone can know in all their fulness.

Most desirable it is that every citizen should possess a *stake* in his country's wealth. What think you then of an Act of Parliament to *prevent this*, and to bring millions of the people to a state of dependence and pauperism? Most desirable, too, it is to obviate poverty, crime, madness, and profligacy. What think you, then, of Acts of Parliament *creating* these evils? And when the morals of the people have become *thoroughly depraved*, what think you of "contagious diseases prevention bills" to cater for their gratification?

For the infraction of God's laws in nature there are penalties; and your duty must be to teach the people the knowledge of those laws, as well as sedulously to protect them from temptations to disobedience. As cheerful compliance with the divine will in regard to *natural* things insures a blessing, so also in those that are *spiritual*. What, then, think you of laws enacted whose operation is physical and spiritual *ruin*, and nothing else?

Wilfully or unknowingly you have erred through licence-laws,—beer-and-wine,—dispensing enactments, each step, but aggravating the original evil; and intense have been the consequent sufferings of the people. Give them now, at least, the power, as

assuredly they have the will, to emancipate themselves from the thraldom into which they have been brought, and the way will be opened for a return to the good "old paths" in which to walk to the honour of God and the safety and happiness of the nation.

A WORD TO NONCONFORMISTS.

All denominations of Christians adopting the tri-personal view of the Trinity hold strict relationship to Papists. The essential teaching of them all is the atoning, mediating, interceding, propitiatory office of the Lord Jesus Christ as the *Son*, to placate the divine wrath of the *Father;* and in man's stead, as his surety, to pay his debt, so as to *enable* the Father to forgive. This view has been shown to be unscriptural and untrue, opposed to the very character of God, and therefore both irrational and immoral. Herein you are the *dupes* of the original deceiver. Take away from the Papist the tri-personal division of the Godhead, and his whole system disappears without leaving a shred behind; and since *Non*conformists have always been learners and adopting something new, your foundation can readily be adjusted. You profess and doubtless mean to abhor *Popery* as a superstition and a "*lie*"; while Papists brand *you* as heretics to be put down and even destroyed when opportunity presents. Their whole system is one of "organized hypocrisy." Under it every High Churchman, every sister of mercy, and every subordinate under their influence and teaching, may be a Papist or a Jesuit in disguise. *This*, at all events, must be true: that the priest, through the *Confessional*, is fully aware of the very soul's thought,

desire, and intention of all such traitors as profess Romanism; and that unless individuals *lie* in the Confessional, no secret or illegal purpose can be hid from the Church.

Were you acquainted with Bible truth in its simplicity, and were you willingly submissive to "every ordinance of man for the Lord's sake," you might show yourselves the truest reformers. The Established Church herself, with a committee of a dozen intelligent laymen and as many scholarly clergymen, *might* in a few days, did *they but possess the key* which is now submitted to them, reform her prayer-book and liturgy so as to make them unexceptionable (*because true*) to every Christian, and an everlasting antidote against the Roman Catholic missal and every heterodox tract, hymn-book, and sermon that ever has been or may be published or preached to the end of time.

Should the Church decline the use of such a key, then it is ready to *your* hands to step in and make such demands as the *truth* may justify; and instead of your now being linked with Romanists, infidels, and others to pull down that Church *in which alone* it is possible at the present time for a true disciple to find standing-ground, it would be your privilege to insist that, as a *national Church*, she shall be thoroughly reformed and purified.

Your profession, doubtless sincere, is to aid the cause of Protestantism; but did you reflect upon the fact that Romanists, who *hate Protestantism and yourselves in particular*, are co-operating to their uttermost with you, you might hesitate as to the soundness of your plan. *As* your own form of religious teaching, though erroneous, may be admitted to have done some

good—more than in its absence might have been achieved,—*so* may it reasonably be conceded that the connection of the State with a Church not entirely pure either in doctrine or life, has done much to make England what she yet *is*—a professedly Christian and God-fearing people.

Roman Catholicism in all countries, asserting its infallibility, intends *supremacy*, and oftentimes has attained it; and whenever this has happened, superstition, ignorance, and degradation have followed.

Under present circumstances, you deceive yourselves into the belief that there are some truths in *common* between you and the Papacy, whereas it should be your privilege to know, and your honest pride to publish that from the beginning to the end you have nothing,—*not one* principle or practice in common with it. Of course, multitudes of Romanists, High and Low Churchmen and Nonconformists, as well as Jews, Mahommetans, and Pagans, are open to conviction; but errors can never be rectified by any *cognate* erroneous teaching, whilst "the truth in Christ," fairly and honestly propounded, would assuredly draw many out of darkness into His marvellous light.

All subjects of the spiritual power of the Roman Pontiff (as has been intimated), though permitted to enjoy religious liberty in preaching, teaching, and professing Popish doctrine, may yet justly and constitutionally be excluded from *political power*, because of the *supreme allegiance* which they profess and pay to the Pope in all matters *ecclesiastical*, and equally so when the interests of the Church are supposed to require it, in matters of *civil* polity.

You are working for that which it should be your

greatest grief to see realized,—the enlargement of the borders of a great and terrible superstition. What religious liberty we all possess has been wrested *from* Popery,—a power once overthrown, but which *you* seem bent on doing your best to restore. Much of the press as well as of your people will have to be excused for the part they seem inclined to take, on the ground of want of knowledge of the facts both of history and of Christianity, the spirit of whose general injunction to "do as we would be done by," does not warrant legislation in the interests of "JUGGERNAUT," be his votaries numerically never so overwhelming.

A WORD TO THE NATIONAL CHURCH.

Of the Church established in these realms may we not affectionately ask, Have *you* been preaching Christ as the only God and Saviour,—the Creator, Preserver, and Redeemer of mankind; or have you been elaborating schemes of redemption not true in fact, and unintelligible to inquirers? The Church must yearn to be reformed; her present condition is unhappy. She is torn by divisions from within and beleaguered by foes from without—one to some extent the *cause* of the other. Were she at unity with herself, standing upon Christ her Rock, she might defy all her enemies, and the powers of darkness could not prevail against her. Freed by the will of the nation now three centuries ago from the tyrannic power of Popery, she ought to be the grand old *resuscitated Anglican* Church which carries her back to the very days of her Lord, or, at *least*, of His apostles, and takes her out of the hands of modern teachers. What course more easy,

then, what more calculated to heal her wounds, than to revise her doctrines by the light of Scripture and re-adjust and modify her formularies? Under this discipline there would be nothing to fear. *Romanism* would quail and ultimately fall before the power of Christian truth; for scarcely a shadow of a foundation has that great "mystery of iniquity" to rest upon. *Honest Nonconformists* who desire to worship and serve God as He has declared Himself in His word, would embrace the truth, whilst many would reunite with and rally round the standard of that Church from which they had conscientiously separated. *Others*, preferring a different form of church government, would eliminate error from their own midst, and make room for the genuine worship of God the Saviour, enjoying the liberty of regulating their own ministerial arrangements, but no longer in antagonism to our Church. The *Anglican Church* restored will then occupy its original and rightful position, "built up by apostles and prophets, Jesus Christ himself being the chief corner-stone." The letter of the Scriptures will be revised, the best means of preaching, teaching, and distributing the divine word will be adopted, and all the stumbling-blocks, theoretical and practical, will be largely sought out and removed. But here again (App. 7) "*one of the mightiest forces that clog the progress of good*" thrusts itself into view. There is a gigantic power at work that *cannot* be regulated; it must therefore be *extirpated*. A century ago the bishops in Parliament (App. 8) testified by their most touching protest, as entered upon the records of their Lordships' house, that it is a "*system founded upon the indulgence of debauchery, the encouragement of crimes, and the*

destruction of the human race." It is equally the foe of the gospel at home and abroad; and so long as it is endured must effectually stop not only the progress but the knowledge of Christianity in our own land, and the evangelization of the peoples committed to our care. "For *one* real convert to Christ in India," said a venerable archdeacon (App. 9) "the drinking practices of the English have made a *thousand* drunkards." John Wesley denounced the whole system as *murderous*. (App. 10.) Surely the facts recorded are not less true or less significant of the duty of the Church now than heretofore. In these latter times debauchery, crime, and disease, bodily and mental, have come upon us like a flood. Judges and magistrates everywhere confirm the statement, and the Church, from the archbishops to the humblest ministers, know it to be true. Your anxiety as to the *character* of this foe, and to the position in which he is entrenched, will be the measure of your sincerity in determining *where and how* he is to be best encountered and soonest overthrown. This foe, whilst playing havoc with the people entrusted to the care of the Church, has terribly disfigured herself. Under his influence dogmas have been swallowed for the sake of the "loaves and fishes"; the sheep have been shorn of their fleece whilst the wolf has been permitted to ravage the flock. The distribution of patronage has been corrupt; pluralities and non-residence have been common, whereby rich and luxurious sinecurists have fattened upon the necessities of poor curates who have been pining in want whilst "doing the work of the evangelist." *The Church should sweep out every vestige of such abuses.* And yet at the present moment clergymen, even of the so-

called *evangelical* school, who affect to "*know nothing* but Jesus Christ and Him crucified,"—perpetually professing to have the "unsearchable riches of Christ," and enjoining with their lips the necessity of "*denying self*, taking up the cross and following Him,"—are revelling in luxury or hoarding pelf out of the proceeds of *livings* which they *never visit*, whose *churches* they *care not to see restored* to a state of ecclesiastical decency, and whose *people* they *entrust* to such a pastor as a *wretched pittance* may be able to command. The Church's *business* is to be politically right in matters affecting the masses (App. 11), then to reform from within, and thus save herself, her revenues and her position, from rougher hands and alien treatment. Let her show that she *is* the Church, not because she has been established; but that she has been established, because she *is* the Church of God. Let her teach how, by intelligence, virtue, and morality, founded upon the divine truth, a stake in the wealth of this world and in the riches of Christ's everlasting kingdom may be realized, and the people will give due testimony to their attachment to that institution which, in point of *time*, preceded the written laws of the land, and which those laws, whilst they should protect and make useful the Church to the uttermost, dare not to weaken or deprive of the possessions entrusted to her care for the propagation of the gospel of the Lord God and only Saviour Jesus Christ.

A WORD TO THE PEERS.

The time is nearing when a sense of general benefit may be recognised by the people through the loyalty

and sagacity of your lordships; and when from many a lip may be heard the exclamation, "*Thank God, we have a House of Lords!*" You have just now, by an exercise of your privilege and independence, rejected the second reading of a bill respecting the Irish Church, inconsiderately and loosely prepared, and hastily thrust upon your Lordships.

Venerable as is your Lordships' house, learned and even religious, you may need advice as to one fundamental matter—the main cause of popular ignorance, irreligion, poverty, and crime. And from the records of your Lordships' debates, you will be reminded, as the people have been (App. 10), that at a former period of our country's history, many of the peers and bishops took high ground, and maintained a determined stand against the aggressions of the liquor traffic, vividly characterizing it as a system "*founded upon the indulgence of debauchery, the encouragement of crimes, and the destruction of the human race.*" Circumstances have not improved since then, but increased facilities for the sale of "drinks that make drunk" have been legislatively multiplied; and with what results, too, has been clearly demonstrated—thanks to the labours of philanthropists and true philosophers,—see, especially the works of *Dr. Lees* (3 vols.), his "prize Argument for prohibition of the liquor traffic," and the "Temperance Bible Commentary." Those drinks are proved to be the main generators and support of the social, moral, and political, if not religious, embarrassments of our time.

Is it too much to hope that your Lordships will signify your sympathies with the masses, to the extent of originating a "*Permissive Bill*," giving the people

(amongst the humblest, poorest, and most sin-stricken, of whom such a measure is ardently longed for) power, by a largely preponderating majority of those who vote, to protect themselves against the inroad *amongst them* of the gin-palaces, and wine and beer shops? This is confessedly the *people's question*, and in many districts will stand high in their political programme. Will the abolition of the Irish Church, they ask, save 60,000 lives annually? and stop the out-flowing of disease, misery, and ruin? Let the peers, temporal and spiritual, be instrumental in giving the people *that* Permissive Bill (App. 11), whereby *to redeem themselves* from the slavery of the drinking system and the liquor traffic, and a feeling of affection and respect towards the upper House of Parliament, on the part of the great body of the working classes, will be matured, which neither time nor circumstance will be able to impair. They ask this power, not as a *favour*, but as a *right*,—not as something speculative, untried, and beyond reach, but certain, practical, and *within the power of your Lordships* to procure on their behalf.

WHAT IS THE GOSPEL?

It is "*glad tidings of great joy to all people;*" it is the proclamation of a "*Saviour which is Christ the Lord.*"

The gospel is "good news" from the Creator to His creatures. It is the *essence* of all that He has said and revealed, from the moment that Moses *recorded* the fact of creation, down to the *last words* of John in Patmos, at the conclusion of his marvellous and divinely inspired Apocalypse,—"The grace of

our Lord Jesus Christ be with you all, Amen." It is "*Glory to God in the highest, and on earth peace, good will towards all men*" (Luke ii. 10—14).

In brief, it is the *actual exhibition of God himself to the world*,—an exhortation to every man to *believe* the "Truth as it is in Jesus," and be *saved* from the *guilt* of sin in the past, and from the *power* of sin now and for ever. It is the *love* of God displayed to our *understanding and reason*, that our souls may lovingly lay hold on eternal life, through Him who is "*the way, the truth, and the life*," the endowment of a faith which "worketh in us both to *will* and *to do*" those things which we know will be pleasing to God. The gospel is a rational *revelation* of God to man, addressed to both man's *head* and *heart*,—an appeal adapted to *convince* the judgment and *win* the affections, and *so insure* obedience to the Divine will.

In all ages *some* have received it, and their faithful lives have evidenced the fact. To *others* it has been mis-stated, and in them error has reigned.

Tested in Christian England, according to its promised fruits of "peace on earth and good will to men," there is room for great perturbation of spirit lest it has been mis-represented,—therefore mis-understood and rejected. That the "fruits" have not appeared is, presumably, a proof that the gospel has been put before the people in a *perverted* shape; and certainly the evidence of its non-reception is everywhere visible.

We ask, "Is not this gospel of the grace of God *sufficient* for us"? for a kingdom as for an individual? Yes; but in both cases it must be acted upon. Christ "did not many mighty works" in a certain place,

"because of their unbelief." At another, He "could do no mighty work" (and even *He* marvelled) "because of their unbelief"; not that Christ had not the power, but the want of faith in his hearers rendered His power useless to *them*.

So is it *now;* no mighty works can be done because of general *un*belief or *mis*belief,—the latter often worse in its results than the former.

The Author of "Ecce Homo" is quite right in supposing that vital (*i. e.* life-working) Christianity is neglected for dogma. Most professors and highfliers ignore or wink at the stumbling-blocks, the traps, and snares laid for the poor and ignorant.

The Author of "Foreshadows, or Lectures on our Lord's miracles as earnests of the Age to come" (*Dr. Cumming*), actually enunciates an improvement upon the petition in our Lord's prayer, "Lead us not into temptation," by inculcating the doctrine, that poor victimized men's characters "are to be perfected, not by being placed beyond the reach of temptation, *but by being placed within the reach of it*, and there gloriously triumphing by the grace of God." And *Mr. Gladstone* has followed in his wake, putting thousands of wine-traps before the young, our servants, our children, and our wives, *in order*, it would seem, to improve virtue by temptations to drunkenness; in direct opposition to his wiser doctrine in respect to "Savings Banks,"—that it is the duty of Government to make it as *easy* as possible for the people to do *right*, and *hard* to do *wrong*. There is a spiritual plague amongst us, and the people are being inoculated with the *virus;* and if the cure is to be wrought, that inoculation must cease. A plague-hospital is *no cure*

for the plague. Ragged schools are *not the remedy* for "rags." Pauper houses are *not the antidote* for pauperism. Penitentiaries will *not prevent* the fall of female virtue.

All veils must be rent away, and the smiling face of the Saviour-God exhibited in its beauty. If the people *were permitted to become sober*, and the simple truth presented to them, their deep-felt necessities would co-operate with the Holy Spirit; the rays of Divine light and love from the "Sun of Righteousness" would lure and warm their hearts, and the triumph of the Cross might be great and glorious.

The restoration of cathedrals, and the building and endowing of churches by *drink-enriched* brewers and distillers, and the consequent appointing of *unsound* and *compromising* teachers to officiate, is *not* religion. Neither will the efforts of bishops, priests, and ministers, with *perverted facts* for their intellectual groundwork, avail to terminate that "*struggle between the school, the library, and the church* on the one hand, and the *gin-palace and beer-shop* on the other, which is but one development of the *war between heaven and hell.*" Everything depends upon the *reasonableness* of the teaching applied, and the soundness of the *reasoning faculties* of the persons appealed to.

The gospel of the grace of God which Paul received and had to testify (Acts xx. 24) *is* just this,—*reason for the reasonable;* and they to whom it is faithfully preached and taught, are bound, on pain of condemnation, to receive it.

It is eternal truth, applied to those wonderful powers which God has given to man expressly for its comprehension and reception. Our Lord himself shows

this; and throughout the chapters about to be quoted from, He is insisting upon a belief in the *unity* (not the union only) of the Father and the Son; and that the essence of the gospel is in receiving, believing, and glorifying Christ:—

"I and My Father are one" (John x. 30). "He that hath seen Me hath seen the Father" (John xiv. 9). "I have manifested Thy name unto the men [the Apostles] whom [judging according to appearance] thou gavest me out of the world; thine they were [and mine], and thou [according to the same appearance] gavest them me [to call and to teach]; and they have kept [listened to, received, and obeyed] Thy word [and mine]. Now they have known that all things whatsoever thou hast given Me are of Thee. For I have given unto them the *words* which Thou gavest me [the truth concerning myself]; and they have received them, . . . and believed . . . . and I am glorified in them" (John xvii. 6—10).

The *mind* must be prepared, and in order thereto the *body* must be placed under the operation of the divine laws of health. If the "*loins*" of the mind are to be girt up and made *strong*, the *body* must be *sober*, and *hope* must be perfect and entire as to the grace [love] to be brought [rather, being brought, φερομενην] in the *revelation of Jesus Christ*. Men must be "obedient, not fashioning themselves according to their former lusts in their *ignorance*" (1 Pet. i. 14).

The gospel, then, purely offered and so accepted, is the concentration of God's love, wisdom, and power, as manifested in Christ Jesus, upon the hearts of all who are willing to receive it; and the misapprehension and consequent perversion of this *essential fact* by nonconformists in general, is the solution of the paradox,—that whilst they profess to desire to see the gospel flourish, they are found working with an energy approaching to insanity, for the destruction of a

church which *they* do not deny to be *evangelical*, and for the extension of a *power* which *they* declare to be blasphemous, idolatrous, and devilish. *They think* by this course to strengthen Protestantism,—the *Papists know* that the means are their own for facilitating that supremacy, which they hope to regain.

THE MORAL GOVERNMENT OF GOD.

As the creator of all things, our heavenly Father is the fountain of love, wisdom, and power. As the moral governor of the universe, He is essential justice, goodness, and truth. Man was made by Him in His own image and likeness, that is, with capacity to know and understand his maker's laws and teaching,

> . . . . . "Just and right,
> Sufficient to have stood, though free to fall."—MILTON.

Having fallen, offers have from time to time been made to him of forgiveness, upon his repentance and turning to God, and last of all, GOD *has visited man* in the person of Jesus Christ, to exhibit to him His unbounded love, and to draw him back again to his allegiance to Himself, who, in addition to having created, has become the redeemer, of his race.

From the "unchangeableness" of God (p. 46), it follows of necessity, that what change may be required to bring man into a state of reconciliation with his creator, must be made on *man's part*,—a change to a "*new heart and a new life*," which God demands, and unto which man by penitence and faith is to attain.

A *wrong* conception of the Deity generates, of

course, *wrong* ideas as to His justice and mercy. For example :—

"It is a fact, an accomplished and unalterable fact, that Jesus Christ, THE SON OF God, manifest in the flesh, died for me, and for every member of the human race. . . . The dear Lord, with His own most costly blood, *ransomed me out of the prison house of God's displeasure.* . . . . If Holy Scripture unequivocally teaches us to regard Christ as a sacrifice, it certainly suggests the notion of Christ's work, both in life and death, *rendering God propitious or favourable to us.* . . . . And the [Church's] second article declares that He was crucified, dead and buried, *to reconcile the Father to us.*"—(*Farewell Counsels of a Pastor to his Flock, by Dean Goulburn.*)

It has been remarked (p. 48) that the Sonship of Christ differed materially from ordinary human Sonship. Jesus Christ was *not* "THE SON *of God manifest in the flesh,*" but "GOD *manifest in the flesh*" (1 Tim. iii. 16). So that Sonship, Manifestation in the flesh, Incarnation, and such like terms, when applied to Christ, imply simply God's taking upon himself the human form, that He might become (additionally to His creatorship) our prophet, priest, king, and saviour, in a manner at once most wonderful, and not less plain and intelligible.

Dr. Goulburn's view of God and his attributes (common though it be) is a mere figment of the imagination, but leads to the necessity of a *victim*, who is supposed to be found in CHRIST, and *so* the morality of God's government is said to be *satisfied*. These teachers do not see that whilst God is calling upon men to "*forgive one another, not seven times only, but seventy times seven, and to love their enemies,*" they are *denying* that He himself has *the power or the will to*

forgive; for to demand *such terms* destroys the very essence of forgiveness.

How vastly different the teaching of Christ himself! "There was a certain creditor which had two debtors: the one owed him *five hundred pence*, and the other *fifty*. And when they had nothing to pay, *he frankly forgave them both.* Tell me, therefore, which of them will love most? Simon answered and said, I suppose that he to whom he forgave most. And He [Jesus] said unto him, Thou hast rightly judged. And He said unto her [the woman which was a sinner], *Thy sins are forgiven thee. Thy faith hath saved thee; go in peace*" (Luke vii. 41).

SABBATH OBSERVANCE.

As in other religious observances the *letter* may be kept regardless of the Spirit, so with reference to the Sabbath. From the beginning, as its name implies, it was a day of rest, kindly and wisely ordered by our heavenly Father to be *so* kept for His glory, because contributing to man's bodily and mental health, spiritual happiness, and length of days.

In the wilderness, God caused his own Sabbath to be observed by ordering for his children "on the sixth day twice as much bread, *two* omers for *one* man; and some of the people went out on the seventh day to gather, and they found none."

"And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day" (Exod. xvi. 28—30).

At the promulgation of the law from Mount Sinai God said, "Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work."

The Jews kept the Sabbath, as they did the rest of the law, in *letter*, though they fulfilled *not* the *spirit*. Hence we find divers complaints against Sabbath breakers.

"The new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. i. 13; see also Ezek. xx. 12, 13).

"Thou hast profaned my Sabbaths. . . . . Her priests have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean; and have hid their eyes from My Sabbaths, and I am profaned amongst them" (Ezek. xxii. 8, 26.)

In the account of our Lord's tarriance upon earth, we have frequent instances of the inadequate views entertained of the Sabbath by the teachers, for the *Lord of the Sabbath* was continually charged with Sabbath breaking.

Because He loosed a daughter of Abraham from an eighteen years' infirmity on the Sabbath day, the ruler of the synagogue answered with *indignation*, "There are six days in which men ought to work;" and the Lord replied, "*Thou hypocrite*, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering; and ought not this woman to be loosed from this bond on the Sabbath day? And His adversaries were ashamed; and all the people rejoiced at the glorious things that were done by Him" (Luke xiii. 14). When Jesus cured the infirmity of thirty-eight years,—

"The Jews persecuted and sought to slay Him, because He had done these things on the Sabbath day. But He answered them, My

Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said that God was His Father, *making Himself equal with God*" (John v. 5—18).

When He and His disciples went through the corn fields and plucked some ears of corn in *His own fields* and from *His own heaven-sent* crops (Mark ii. 23), the Pharisees took Him to task; but He reminded them of what David did, and those who were with him, in eating the shew-bread (1 Sam. xxi. 6), adding, "*The Sabbath was made for man*, and not man for the Sabbath; and therefore the Son of man is Lord of the Sabbath" (Mark ii. 27).

Under the glorious liberty wherewith Christ makes His people free,—"the liberty of the children of God," emancipation from the guilt and power of sin (Rom. viii. 21),—the Sabbath should be kept so as to glorify God and increase man's happiness. All trade and business should cease; every temple dedicated to God should be open, and the day be one of real rest and holy enjoyment. "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17). "For so is the will of God, that with well-doing we (Christians) may put to silence the ignorance of foolish men, not using our liberty for a cloke of maliciousness (or wicked practices), but as the servants of God" (1 Pet. ii. 15).

In honour of Christ the Sabbath was changed to the first day of the week,—the resurrection day, or day of consummation of the great victory, by our Lord's passion, over death, hell, and the grave,—the crowning glory of the "*new creation*" in Him.

Whilst therefore it is of the nature of a divine institution, on the lower grounds of expediency and

political economy it is a beneficent arrangement to which a *Christian Government* would accord a reasonable protection, while a *Christian people* would support their rulers in such a step. But whatever is done, should be *upon principle*, so as to bear discussion, and be ultimately confirmed. It is suggested, then,—

1st. That all Sunday trading and working should be universally interdicted.

2nd. That under the altered condition of society as to locomotion, and the right to use private horses and carriages, six *and* seven day licences (*optional*) for letting and using horses and public conveyances in general, might be granted; thus putting Sunday travellers into the highest condition of *liberty* compatible with the *demands* of the day.

As regards the liquor traffic on the Sabbath, with which legislation has always dealt *exceptionally*, prohibition should be enforced, leaving it to wayfarers as well as others to provide for their alcoholic wants on the previous day,—a regulation which commercial and other travellers would gladly hail as an escape from Sunday drinking. Club-houses, *bonâ fide*, are not public but *quasi-private* houses; and the members and their friends, whether of the aristocracy, middle, or operative classes, would *in them* have the liberty of the domestic hearth.

Upon this question the intelligent *working men* would go almost to a man for prohibition. The *clergy and ministers*, it may be presumed, are also of that mind. The *upper classes* would not object, since it would hardly affect them at all; though some may profess for the working men a *sympathy* which the latter utterly repudiate. The "*trade*," as it is called,

are in great part willing to give up Sunday gains; so that an Act of Parliament *permitting* districts to protect themselves and the Sabbath from the demoralizing influences of the traffic is really required; and as public opinion ripened under the labours of Christians of all denominations, it would be registered through such a measure. The scandal of the Sunday liquor traffic, might, *wherever the people were willing*, be put down, and perhaps *one-seventh* of the yearly cost of drinking be saved; that is, £15,000,000 sterling,—a sum more than sufficient to pay all the parochial, police, and county rates of the kingdom, and to set up religious, scholastic, and educational establishments of the highest order, by and for the people themselves.

REPENTANCE.

The kingdom of heaven is to be reached by a series of steps, the first of which is *repentance*. "Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 2); in other words, the kingdom of heaven is *near, within reach*, therefore turn your minds towards it.

In Mark vi. 12, we find the disciples preaching according to instruction that men "*should repent*"; and our Lord himself adopted the same course, saying, "The kingdom of God is at hand; *repent ye* and believe the gospel" (Mark i. 15); and, "Except ye *repent*, ye shall all likewise perish" (Luke xiii. 3); in exact conformity with His announcement in Ezekiel xiv. 6,—"*Repent*, and turn yourselves from your idols."

To the church at Ephesus (Rev. ii. 5) the Lord says, "I will remove thy candlestick out of its place, except thou *repent*."

Assuredly and most reasonably repentance is the

first step in the *right* direction, and includes in its fulness both change of mind and change of work; and two Greek words represent these changes, μετανοεω, Lat., *mentem muto*, to change the mind; and μεταμελεομαι, Lat., *pœnitentiâ ducor*, to be led by repentance; the last showing not only a change of intention, but of action.

"A certain man had two sons, and he came to the *first* and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterwards he *repented* (μεταμεληθεις) and went. And he came to the *second*, and said likewse, and he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto Him, The *first*. Jesus saith unto them, Verily I say unto you, That the publicans and harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye had seen it, *repented not* afterward, that ye might believe him" (Matt. xxi. 28).

Hence we see that it is possible to be the subjects of the *first* kind of *repentance* whilst strangers to the *second;* to have our *minds* affected towards a change whilst our *lives* are *not* altered. This explains the apparent harshness of the Baptist when, seeing many of the Pharisees and Sadducees come to his baptism, he said, "O generation of vipers, *who* hath warned *you* to flee from the wrath to come?" (Matt. iii. 7). Supposing them to have been sincere in accepting the baptism of John, they would be glad to hear him add the following words,—"Bring forth therefore fruits meet for repentance. . . . Every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with *water* unto *repentance:* but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall bap-

tize you with the Holy Ghost [Spirit] and with fire" (*Vide* p. 223).

PRAYER.

Prayer, to be effectual, must be the result of faith. Without this it is but "babbling to an unknown God." Prayer is the utterance of a created soul to its Creator,—of a child to his Father,—of a suppliant to his Benefactor,—of a subject to his King,—of a sinner to his God. Prayer is a communication, real and actual, between intelligent beings in some way related to each other as giver and receiver, and *its reality is its essence.* To be effectual it must be true, *i. e.* addressed by one who consciously wants, to One who is able to *hear* and to supply; by one who is subject in time and space, to Him who is their Author, who is "*ubiquitous*," and respecting whom the mere idea of an "*alibi*" is *in*fidelity. Faith must be a condition *precedent* to prayer, and without that condition it has no *vitality.* Another condition necessary to make prayer effectual is, that the individual offering it must act and live and walk according to the measure of the light which he may possess. Our heavenly Father furnishes man with reason to comprehend and perceive what is true; He also furnishes the *facts* to be apprehended and compared, and then says, "*Believe and be saved.*" But man *perverts* his reason and *inverts* the facts; and then, finding himself unable either to comprehend or believe, he foolishly implores God to give him the grace of faith, or a faculty to believe in what is absurd and false. God supplies man with a *body*, and that body with a sensation of want of food. He gives to man the varied fruits of the earth, with seed to sow

and intelligence to cultivate. He gives him freedom to choose or reject the gifts or not. Man performs the necessary acts, and the result is sustenance for the body in abundance; he appropriates the food, he eats and lives. But were he to do in temporal matters as he does in spiritual, he would refuse to eat, and pray to God to compel him to do so, and even ask God to eat for him, and then impute the eating to himself, and give him as the result strength, health, and continued life. Would not such conduct be madness, and bodily death its unavoidable consequence? And, notwithstanding the goodness of God, how many poor of both sexes and all ages want bread, and starve and die for lack of it, because grain sufficient to support five millions of people is annually destroyed and converted into causes of *leanness both of body and soul,* of crime and death! God gives to man likewise a *spiritual* being and a sense of want of spiritual food. He gives him the written Word with all the varied fruits it bears from heaven, a spiritual capacity to understand His Father's dealings with him, and a freedom of will either to choose or reject the offered good; and, last of all, He gives *Himself* in His DIVINE HUMANITY, including all the goodness and truth of which He is both the Source and the Channel. God then says to him, "Eat of that flesh, and drink of that blood;" or, in other words, partake spiritually of that goodness and that truth: "Eat [appropriate, or make thine own], and live for ever." But instead of *believing*, man refuses, and asks God (as the apostles did, Luke xvii. 5) to *give him* faith; and instead of using his *freedom* to eat, he asks God to *make* him do so, and thus to pander to man's wilful obstinacy and sin. Is not this asking God to

look upon what is false as if it were true, and, in order to minister to our wilful blindness, to reverse the order of divine wisdom? Of course the whole proceeding is a dishonour to God, and cannot evoke a blessing. How much wiser in their generation are the children of this world than the professed children of light! *They* commit their property to the ground by sowing corn *in faith*, taking care that the seed is of the best, the soil adapted and well prepared, the climate favourable, and the enemies destroyed or kept at a distance; and they realize a return because they *know* that God "makes His sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. v. 45).

Prayers offered up with this taint of ignorance and error are defective, and the suppliants receive nothing in return; whereas the prayer *of faith* [not of mere feeling] brings down the promised blessing (Matt. xxi. 22). He who offers it knows that he receives what his soul requires—daily and hourly supplies of the bread and water of life, satisfying his spiritual appetite from time to time. He goes on hungering and thirsting, and as regularly eating and drinking, till he grows strong in spirit, serving the Lord. He has *comfort*, *peace*, and *joy* in the communion of the Holy Spirit with his own.

Although favoured with a form of prayer by God himself, the foolishness of men has ever devised other forms at variance with God's. Christ directed that "*our Father*" should be addressed, and said that He and the Father were ONE. Is it not right, then, to pray to our Father manifested in Christ? whereas modern prayers, through false views of Christ and His work, are (whether written or extemporized) for the most

part confused and disorderly, verbose, incongruous, and unscriptural. To those who have taken God *at His word*, and learned of Him in Christ, how simple, yet how sublime,—how brief, yet how comprehensive, —how adapted to all our states and circumstances, does the prayer given by our Lord to His disciples become, and how precious in our eyes!—

"OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE, IN EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN." (Matt. vi. 9.)

In that prayer we are told of,—

1. The Fatherhood of God in Christ.

2. The heaven in which He dwells.

3. The duty of our hallowing, or holding sacred, His name.

4. His kingdom, which is to be *within* us.

5. The necessity of learning to do His will on earth if we would be the doers of it in heaven.

6. The need of daily bread from Him, both for our souls and our bodies.

7. The forgiveness of our sins and errors, as we forgive others.

8. Entreaty not to be tempted or *tried* beyond what we are able to bear.

9. The certain deliverance from evil if we love and obey God; because,—

10. His is the kingdom, the power, and the glory, from everlasting to everlasting.

SYNOPSIS.

OF what has preceded, and been attempted to be explained and enforced, this is the sum :—

1. That there is *no excuse* for unbelief in the existence, love, power, and works of God; because "the invisible things of Him from the beginning are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20).

2. That because of man's declension from Him, in the exercise of freedom, God determined *further to reveal Himself* to the world (Isa. ix. 6), and for that purpose chose a nation [the Jews] to be "*His peculiar people*" (Deut. xiv. 2), and generally to prepare the world for higher laws and purer light.

3. That by the mouth of His prophets God foretold that He would thus visit the world in *human form*, in order to become their Saviour (Isa. vii. 14).

4. That in due time He literally fulfilled His promise, and *took upon Himself the form of humanity*, for the sole and loving purpose of seeking and saving the lost (Luke xix. 10).

5. That, as "God manifest in the flesh," He is a *special medium* of communicating His own Spirit to mankind, so that all believers may be sanctified with His presence; in evidence whereof, after His resurrection from the dead, He breathed upon His disciples, and said, "*Receive ye the Holy Ghost* [*Spirit*]" (John xx. 22).

6. That the Holy Spirit is therefore the invisible

but *spiritually* perceptible presence and operating influence of God in Christ in *all believers.*

7. That the Father, having manifested Himself in Christ (he that had seen Christ having seen the Father), is not approachable but *in* and *through* Christ; and that any attempt to do so becomes simply a denial of the love and work of God in this wondrous manifestation.

8. That there is therefore "*none other name* under heaven given among men, whereby we must be *saved*, but that of the Lord Jesus Christ" (Acts iv. 12).

9. That these great *facts* demand, claim, and deserve of all to whom they are preached a hearty reception.

10. That faith, or belief in the testimony, working on the heart and life of believers, will demonstrate the reality of their reception of the *Spirit* of Christ.

11. That being CHRIST'S, every such believer is GOD'S; and by the power of His Holy Spirit "purifieth himself even as He is pure" (1 John iii. 3).

12. That Christ in His humanity—His spotless purity and innocence—operates through *His own* divine Spirit, producing a renovation of *man's* spirit—brings man's affections and works into willing harmony with His divine law, and *so puts away his sins*, by forgiving the past, and leading him, of His own sanctified choice, to prefer in future what is "lawful and right" to what is evil and false,—in other words, to exhibit *his love* for his Saviour by keeping His commandments (1 John ii. 5).

Thus "God in Christ" *sends* to the sinner the truth to be accredited, *supplies* him graciously with the power to perceive, to appropriate, and to do it; and thus *becomes* to him the "*way*, the *truth*, the *life*,"—the "ALL IN ALL."

APPENDIX.

I.

"ALL I can say is, that I see more clearly than ever, *terribly clearly*, the connection between cause and effect in *crime*. I can see it in the very act of hideous growth, from the *twin stems* of intemperance and ignorance, which themselves take quick and deep root in the soil of man's corrupt heart. While we *ought* to be laying the axe to the *root of the infernal tree*, we content ourselves with *snipping off* leisurely a few of the uppermost *leaves and twigs*."

"Is not this merely *child's* work?—*idiot's* work? May we not be guilty of impious *trifling*, with an awful *task* set us by God? Do we forget who has told us that men do not gather grapes of thorns, or figs of thistles?"—S. WARREN, *late Recorder of Hull.*

"Whatever *steps* we take, and into whatever *direction* we may strike, the *drink-demon* starts up before us, and *blocks the way*."—M. D. HILL, *late Recorder of Birmingham.*

II.

"It is never doubted that the *greatest earthly curse* is the sin of intemperance. What, then, must be the *guilt of the soul* that, for private and *venal* ends, fosters and feeds a *system* which, in the nature of things, *spreads and perpetrates* that prodigious vice? . . . . The traffic in strong drink

is a traffic in *temptation and seduction*, which evermore ends in the demoralization of the masses. As Mr. Villiers, in his report to Parliament, suggests, the direct ratio of *crime* is the direct ratio of the *success of that trade*,—or, in other words, the *measure of the prosperity* of the traffic is likewise the *measure of the people's misery*."—Dr. F. R. LEES, *Prize Essay on the Liquor Traffic* p. 113, *et passim* (a complete and invaluable work, which will have to steer the course of future legislation).

III.

"It is quite impossible . . . . . to measure and marshal the hosts of intemperance, for their name is '*Legion*.' All we can attempt to do is to *open up glimpses* into this wilderness of darkness, uncleanness, and horror. The following stand out most distinctly from the shadowed background :—

Drunkenness in its various degrees.
Poverty, beggary, and *pauperism*.
Ignorance, with its *brutality and vice*.
Prostitution and its *concomitants*.
Accidents and *disease*, especially *idiocy and madness*.
Offences and *crime*.

These are the *adversaries of civilization* with which we have to fight, the *barriers* we have to level with the earth, that the car of *progress* may pass on its way. It is in contending with these evils that the country is *drained* of its wealth, both of *energy and purse*, and our positive *conquests* over barbarism and nature are *immeasurably retarded*."—Dr. LEES' *Prize Essay*, p. 151.

IV.

"The great matter at present is to *remove every obstacle* in the way of the *spontaneous house-building* of the working classes, and to give the utmost moral encouragement to every working man. There is no reason why, by the establishment of hundreds of similar associations over the entire kingdom, the *working men* might not be provided with *comfortable and*

happy homes, and the miserable dens which at present disgrace all our *large cities* [to which might be added, so many of our *country districts*] be entirely swept away."—Dr. BEGG, on *the Edinburgh Building Society.*

V.

"Here I speak of my own knowledge and experience, having acted as a commissioner of lunacy for the last twenty years. Fully *six-tenths* of all the cases of *insanity* to be found in these realms and in America, arise from no other cause than from the *habits of intemperance* in which the people have indulged."—EARL SHAFTESBURY, 1851.

VI.

"The *mere cost* of the drinking system is as nothing compared with its *moral mischiefs*—its power to *destroy* the great ends of *human life*, to mar *human happiness*, to break in with frightful discord upon the *harmony of society*. Supposing that a Maine Law stopped *only three-fourths* of the present drinking, —leaving a tolerable margin for *domestic* brewing, and for other possible sources of *private* supply,—we shall be *under* any preceding calculation if we estimate, in round numbers, the direct *annual national gain* or saving as follows :—

Direct cost of three-fourths of the liquors consumed	£66,000,000
Productive labour lost by idleness and disease . .	30,000,000
Cost of pauperism, crime, disease, accidents, etc. .	14,000,000
	110,000,000

—Dr. LEES' *Prize Essay* (corrected to present time), p. 151.

VII.

"It would not be too much to say, if all drinking of fermented liquors could be done away, *crime of every kind* would fall to a *fourth* of its present amount, and the whole tone of

moral feeling in the lower orders would be indefinitely raised. Not only does this vice produce all kinds of *wanton mischief*, but it also has a negative effect of great importance. It is the *mightiest* of all the forces that *clog the progress* of good. It is *in vain* that every engine is set to work that *philanthropy can devise*, when those whom we seek to benefit are habitually tampering with the *faculties of reason and will*, soaking their *brains with beer*, or inflaming them *with ardent spirits*. The struggle of the school, the library, and the church, all united, against the beer-shop and the gin-palace, *is but one development of the war between heaven and hell*. It is intoxication that fills our *gaols*, it is intoxication that fills our *lunatic asylums*, and it is intoxication that fills our *workhouses* with poor; were it not for this *one cause*, pauperism would be nearly extinguished in England."—CHARLES BUXTON, M.P., "*How to Stop Drunkenness.*"

VIII.

"We may not sell anything which tends to impair health. Such is eminently all *liquid fire*, commonly called drams or spirituous liquors. It is true, these may have a place in medicine. Therefore such as prepare and sell them ONLY for this end may keep their conscience clear. But who are they? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are *poisoners-general*. They *murder* his Majesty's subjects *by wholesale*, neither does their eye pity or spare. They drive them to *hell like sheep*. And what is their gain? Is it not the *blood of these men?* Who, then would envy their *large estates and sumptuous palaces?* A curse is in the midst of them; the *curse of God* cleaves to the stones, the timber, the furniture of them! The *curse of God* is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! BLOOD, BLOOD is there; the foundation, the floor, the walls, the roof are *stained* with blood! And canst thou hope, O thou *man of blood!*—though thou art

'clothed in scarlet and fine linen, and farest sumptuously every day,'—*canst thou hope* to deliver down thy *fields of blood* to the third generation? Not so; for *there is a God* in heaven; therefore thy name shall soon be rooted out. Like as those whom *thou hast destroyed*, thy memorial shall *perish with thee.*" —Rev. JOHN WESLEY, *Sermon* 50.

IX.

"Thirty-one years' *experience* has shown me the bad results of the use of *strong drinks.* I have had a large number of European soldiers and sailors under my care, and I found that I could do them *no good* till I *persuaded them* to adopt the principle of total abstinence. As to the *moderate* use of strong drinks, either as a *preventive* or a *remedy*, it was altogether in vain. Hence I took the position of a *teetotaler*, which I have sustained for about *ten* years. I have enjoyed uninterrupted health for thirty-one years, and my *health has rather improved* than otherwise *since* I have been teetotaler.

"But not only are many soldiers and sailors injured by strong drink, but *through its use* the Cross of CHRIST is despised, His *name* is blasphemed, and the preaching of the blessed *truth* is made of none effect. For *one* really converted *Christian*, as the fruit of *missionary* labour,—for *one* person 'born again of the Holy Spirit,' and made 'a *new creature* in Christ Jesus,'—for *one such* person, the drinking practices of the English have made *one thousand drunkards!* This is a *sad* thought; but it is the *solemn* truth. If the *English* were driven out of *India* to-morrow, the *chief trace* of their having been *there* would be the number of *drunkards* left behind."—The VENERABLE ARCHDEACON JEFFREYS, *of Bombay, September 4th*, 1849.

X.

On reading the "Gin Bill" the third time, February 25th, 1743. Content, 82. Non-content, 55.

Amongst the dissentients were the ARCHBISHOP of

CANTERBURY; and the BISHOPS of ST. ASAPH, LONDON, NORWICH, GLOUCESTER, OXFORD, EXETER, BRISTOL, and SALISBURY.

"1st. Because the Act of the 9th of his present Majesty, to prevent the excessive drinking of spirituous liquors, which is by this Bill to be repealed, declares that the drinking of spirituous liquors or strong waters is become very common, especially among the people of lower and inferior rank; the constant and excessive use (of) whereof tends greatly to the *destruction of their health*, rendering them unfit for useful labour or business, *debauching their morals*, and inciting them to perpetrate all manner of *vices;* and the ill consequences of the excessive use of such liquors are not confined to the *present* generation, but extend to *future* ages, and tend to the devastation and ruin of this kingdom. We therefore apprehend, that if an Act, *designed* to remedy such indisputable mischiefs, was *not found adequate* to its salutary intention, the *wisdom* of the Legislature ought to have *examined* its imperfections and supplied its *defects;* and *not have rescinded it* by a law *authorizing* the manifold calamities it was calculated [designed] to *prevent.*

"2nd. Because the refusing to admit the most eminent *physicians* to give their opinions of the fatal consequences of these *poisonous liquors* may be construed, without doors, as a resolution of this House to *suppress* all authentic information of the pernicious effects on the *health and morals of* mankind, which will necessarily flow from the unrestrained licentiousness permitted by this Bill.

"3rd. Because *as* it is the *inherent duty* of every legislature to be watchful in *protecting* the lives and *preserving* the morals of the people, *so* the *availing itself* of the vices, debaucheries, and consequential miseries and destruction of millions, is a manifest *inversion* of the fundamental principles of national polity, and contrariant to those social emoluments by which *government alone is instituted.*

"4th. Because the *opulence and power* of a nation depend upon the numbers, vigour, and industry of its people; and its

liberty and happiness on their *temperance and morality;* to all which this Bill threatens destruction by authorizing 50,000 houses (the number admitted in the debate) to retail a POISON, which, by universal experience, is known to *debilitate the strong* and *destroy the weak*, to *extinguish industry*, and to *inflame* those intoxicated by its malignant efficacy *to perpetrate the most heinous crimes.*

"For what *confusion* and *calamities* may not be expected when near a twentieth part of the *houses* in the kingdom shall be converted into *seminaries* of drunkenness and profligacy, *authorized and protected by the legislative power?* And *as* we conceive the *contributions* to be paid by these infamous recesses, and the *money* to be raised by this destructive project, are *considerations highly unworthy* the attention of Parliament when compared with the extensive evils from thence arising, *so* are we of opinion, that if the *real exigencies* of the public required raising the immense sum this year granted, they could by no means *palliate* the having recourse to a supply *founded on the indulgence of debauchery, the encouragement of crimes, and the destruction of the human race.*" —*PROTEST of the Lords against the Gin Act.*

XI.

"(1) That it is *neither right nor politic* for the State to afford legal protection and sanction to *any* traffic or system that tends to *increase* crime, to *waste* the national resources, to *corrupt* the social habits, and to *destroy* the health and lives of the people.

"(2) That the traffic in *intoxicating liquors* as common beverages, is *inimical* to the true interests of individuals, and *destructive* of the order and welfare of society, and ought therefore to be *prohibited.*

"(3) That the *history and results* of all past legislation, in regard to the liquor traffic, abundantly *prove that it is impossible*, satisfactorily, to limit or regulate a system so *essentially* mischievous in its tendencies.

"(4) That no consideration of *private* gain or *public* revenue can justify the upholding a system so utterly *wrong* in principle, *suicidal* in policy, and *disastrous* in results, as the traffic in intoxicating liquors.

"(5) That the legislative *prohibition* of the liquor traffic is perfectly compatible with *rational liberty*, and with the claims of *justice and legitimate commerce.*

"(6) That the legislative suppression of the liquor traffic would be highly *conducive* to the development of a *progressive civilization.*

"(7) That, rising above *class*, sectarian, or *party considerations*, all good citizens should *combine* to procure an enactment *prohibiting the sale* of intoxicating beverages, as affording most efficient *aid* in removing the appalling evil of *intemperance.*"—*DECLARATION of Council of the "UNITED KINGDOM ALLIANCE" for the Suppression of the Liquor Traffic.*

THE END.

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ERRATA.

Page 11, line 21, for *first matter*, read *first—matter*.
„ 98, „ 5, for *or*, read *on*.
„ 102, „ 15, for *happens*, read *happen*.
„ 106, „ 21, for *Almsot*, read *Almost*.
„ 111, „ 27, dele *of*.
„ 112, „ 10, after *Domine*, insert inverted commas ".
„ 242, „ 19, for *Ep*, read *Pet*.
„ 260, „ 6, for *a*, read *one*.
„ 270, „ 19, for fore*stal*, read fore*stall*.

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